

THE
Second VOLUME of
Miscellaneous W O R K S,
Written by *Gibson*
GEORGE, Late Duke of Buckingham.
CONTAINING
A KEY to the REHEARSAL,
And several Pieces in PROSE and VERSE;
Never before PRINTED:

With a Collection of Poems, Satyrs, Letters, Dialogues, Essays, Characters, Maxims of State Valuable Speeches, in both Houses of PARLIAMENT, by several LORDS and COMMONS: Printed from Original Manuscripts, that give a light into the Secret History of the Times.

Written by the

Late Duke of Buckingham,
Duke of Lauderdale,
Marquis of Halifax,
Duke of Beaufort and Montagu,
Earl of Northampton,
Earl of Shaftesbury,
Earl of Rochester,
Earl of Dorset,
Lord Capel,
Lord Chief Justice Treby,
Sir William Temple,
Sir William Portman,
Sir Edward Seymour,

Sir Leelyn Jenkins,
Mr. Hamden,
Colnell Titus,
Mr. Dryden,
Sir George Estherege,
Sir Charles Sedley,
Mr. Cowley,
Mr. Otway,
Mr. Blount,
Mr. Brown,
Captain Alexander Ratcliffe,
Captain Ayloffe, &c.

Collected and Prepar'd for the Press, by the
Late Ingenious Mr. THO. BROWN.

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by J. Nutt near Stationers-Hall. 1705.

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F I N I S.

A
KEY
TO THE
REHEARSAL
OR A
CRITICAL VIEW
OF THE
AUTHORS,
AND

Their Writings, that are expos'd in that
Celebrated Play:

Written by his Grace GEORGE *late Duke*
of Buckingham.

L O N D O N:

Printed for S. Briscoe, 1704.

A
KEY
TO THE
REHEARSAL
OR A
CRITICAL VIEW
OF THE
AUTHORS
AND

Their Writings, that are exposed in the
Celebrated Play.

Written by Sir George GEORGE, Bart.
of Buckingham.

LONDON:
Printed for S. Baynes, 1754.

The PUBLISHER, TO THE READER.

THOU canst not be Ignorant, That the Town has had an eager Expectation of a *Key to the Rehearsal*, ever since it first appear'd in Print; and none has more earnestly desir'd it, than my self tho' in vain: Till lately, a Gentleman of my Acquaintance, recommended me to a Person, whom he believ'd, cou'd give me a farther Light into this Matter, than I had hitherto met with from any hand.

In a short Time I trac'd him out; and when I had found him, he appear'd such a Positive, Dogmatical Spark, that I began to repent of my Trouble, in searching after him.

It was my Misfortune over a Pot of Beer, to begin a short discourse of the *Modern Poets*, and *Actors*; and immediately he fell into a great Passion, and Swore, That there were very few Persons now Living, which deserv'd the Name of a *good Dramatick Poet*, or a *Natural Actor*; and declaim'd against the present practice of the *English Stage*, with much Violence, saying, he believ'd the

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The Publisher

two Companies were join'd in a *Confederacy* against *Smithfield*, and resolv'd to ruin their Fair, by out doing them in their Bumbastick Bills, and ridiculous representing their Plays; adding, That he hoped e're long Mr. *Collier*, and others wou'd write them down to the Devil. At the same time, he cou'd not forbear to extol the excellent Decorum, and Action of former Years: And magnified the the Poets of the last Age; especially *Johnson*, *Shakespear* and *Beaumont*.

I bore all this with tolerable Patience; knowing it to be too common with *Old Men*, to commend the *past Age*, and Rail at the Present; and so took my leave of him for that Time, with an intent never to trouble him more; and without acquainting him with my Business.

When next I saw the Gentleman, my Friend, who recommended him to me, I told him how I was entertain'd by his *Cynical* acquaintance. He laugh'd, but bid me not be discourag'd; saying, that fit of Railing wou'd soon have been over; and when his just Indignation had spent it self, you might have imparted your Business to him, and received a more satisfactory Account. However, (said he) go to him again from me; take him to the Tavern, and mollify his Asperity with a Bottle; thwart not his Discourse, but give him his own way, and I'll warrant you he'll open his *Budget*, and satisfy your Expectation.

I follow'd my Friend's directions ; and found the Event answerable to his Prediction.

Not long after, I met him in *Fleet-street*, and carried him to the *Old-Devil* ; and e're we had emptied One Bottle, I found him of a quite different Humour, from what I left him in the time before : He appear'd in his Discourse, to be a very Honest true *English-man* ; a hearty Lover of his Country, and the Government thereof, both in *Church and State*, a Loyal Subject to his Sovereign ; an Enemy to *Popery and Tyranny, Idolatry and Superstition ; Antimonarchical Government and Confusion, Irreligion and Enthusiasm*. In short, I found him a Person of a competent Knowledge in the Affair I went to him about, and one who understood the *English Stage* very well ; and tho' somewhat Positive, as I said before, yet I observ'd he always took care to have *Truth* on his side, before he Affirm'd, or deny'd any thing, with more than ordinary Heat ; and when he was so guarded, he was Immoveable.

When I had discover'd thus much, and call'd for the Second Bottle, I told him from whom I came, and the cause of my addressing to him. He desired my Patience till he stept to his Lodgings, which were near the *Tarvern* ; and after a short space he return'd, and brought with him the *Papers*, which contain the following Notes.

When he had read them to me; I lik'd them so well, that I desir'd the Printing of them, provided they were *Genuine*; he assur'd me they were, and told me farther:

That, while this *Farce* was Composing, and Altering, he had frequent occasions of being with the *Author*, of perusing his Papers, and hearing him discourse of the several *Plays* he expos'd, and their *Authors*: In-
somuch, that few Persons had the like opportunities of knowing his true meaning, as he himself had.

If any other Persons had known the *Author's* mind so exactly, in all the several Particulars, 'tis more, than Probable they wou'd have been made publick before now; but nothing of this nature having appear'd these *Two and Thirty Years*; (for so long has this *Farce* flourish'd in Print:) We may Reasonably and Safely conclude, that there is no other such like Copy in being; and that these Remarks are *Genuine*, and taken from the great Person's own Mouth, and Papers.

I was very well satisfied with this account, and more desirous to Print it, than ever; only I told him, I thought it wou'd be very advantageous to the Sale of these *Annotations*, to have a *Preface* to them, under the Name of him, who was so well acquainted with the *Author*; but could not, by all the Arguments I was Master of, obtain his consent; tho' we debated the Point a pretty while.

He

He alledg'd for his excuse, that such an undertaking would be very improper for him, because he should be forc'd to name several Persons, and some of *great Families*, to whom he had been oblig'd; and he was very unwilling to offend any Person of Quality, or run the hazard of making such who are, or may be his *Friends*, become his *Enemies*; though he shou'd only act the part of an Historian; barely reciting the Words he heard from our Author.

However, said he, if you think a Preface of such absolute Necessity, you may easily recollect matter enough from the Discourse which has pass'd between us, on this Subject, to enable your self, or any other for you to write one; especially if you consider, there are but two Topicks to be insisted on.

1. To give the Reader an Account of the Writer of this Farce.

2. The Motives which induced him to Compose it.

I can stay no longer now, said he, but if you desire any further Direction in this matter, meet me here to morrow night, and I will Discourse more particularly on those two Heads; and then take my leave of you; wishing you good Success with your Preface, and that your *Key* may prove a *Golden* one.

Now *kind Reader*, having receiv'd all the Instructions I could gain from my resolute Spark, at our several meetings, I must

VIII.

The Publisher

stand on my own Legs, and turn *Prefacer*, though against my Will : And thus I set out.

I. To tell thee, what all Persons, who are any thing acquainted with the Stage, know already ; viz. That this *Farce*, was wrote by the most Noble *George Villers*, late Duke of *Buckingham*, &c. A Person of a great deal of natural Wit and Ingenuity, and of excellent Judgment, particularly in matters of this nature ; his forward Genius was improv'd by a Liberal Education, and the Conversation of the greatest Persons in his Time : And all these cultivated and improv'd by Study and Travel.

By the *former*, he became well acquainted with the *Writings* of the most celebrated Poets of the late Age ; viz. *Shake spear*, *Beaumont*, and *Johnson*, (the last of whom he knew Personally, being thirteen Years Old when he died,) as also with the Famous Company of Actors at *Black-Fryars*, whom he always admir'd.

He was likewise very intimate with the Poets of his Time, as Sir *John Denham*, Sir *John Suckling*, the Lord *Falkland*, Mr. *Sidney Godolphin*, (a near Relation to the Lord High Treasurer of *England* that now is, the Glory of that Antient Family,) Mr. *Waller*, and Mr. *Cowley* ; on the last of whom he bestow'd a Gentile Annuity during his Life ; and a Noble Monument in *Westminster-Abby*, after his Decease.

By

By *Travel* he had the Opportunity of observing the Decorum of *Foreign-Theatres*, especially the *French*, under the Regulation of Monsieur *Corneille*, before it was so far *Italianated*, and over-run with *Opera* and *Farce*, as now it is; and before the Venom thereof had cross'd the narrow Seas, and Poysoned the *English-Stage*: We being naturally prone to Imitate the *French* in their Fashions, Manners, and Customs, let 'em be never so Vitious, Fantastick, or Ridiculous.

By what has been said on this Head, I hope thou art fully satisfied who was the *Author* of this Piece, which the Learned and Judicious Dr. *Burnet* (now Bishop of *Sarum*) calls a *Correction*; and an *Unmerciful Exposing*; and I believe, thou hast as little cause to doubt of his being able to perform it. (Had this Great Person been indued with *Constancy* and *Steadiness* of Mind, equal to his other *Abilities* both natural and acquired, he had been the most Compleat Gentleman in his Time.)

I shall proceed *Secondly* to show,

2. The Motives which induc'd him to undertake it.

The *Civil-War* silenc'd the *Stage* for almost twenty years, tho' not near so Lewd then, as it is since grown; and it had been happy for *England*, if this had been the worst

worst Effect of that War. The many *changes* of *Government* that succeeded the Dissolution of the *Antient Constitution*, made the People very Uneasie, and unanimously desirous of its *Restitution*; which was effected by a free Parliament, in the year 1660.

This sudden *Revolution*, which is best known by the Name of *the Restauration*, brought with it many *ill Customs*, from the several Countries, to which the *King* and the *Cavaliers* were retired, during their Exile, which prov'd very pernicious to our *English Constitution*, by corrupting our *Morals*; and to which the Reviving the *Stage*, and bringing Women on't, and encouraging and applauding the many Lewd senseless and Unnatural Plays, that ensued upon this great *Change*, did very much Contribute.

Then appear'd such Plays as these, *The Siege of Rhodes*, 1 Part, Acted at the *Cock-pit*, before the Restauration; *The Play-house to be Let*; *The Slighted Maid*; *The United Kingdoms*; *The Wild Gallant*; *The English Monsieur*; *The Villain*, and the like.

You will meet with several passages out of all these, except the *United Kingdoms*, (which was never Printed) in the following Notes; as you will out of several other Plays, which are here omitted.

Our *most noble Author*, to manifest his just Indignation, and hatred of this Fulsom new-way of Writing, used his utmost Interest

rest and Endeavours to Stifle it at its first appearing on the Stage, by engaging all his Friends to Explode and Run down these Plays, especially the *United Kingdoms*; which had like to have brought his Life in danger.

The Author of it being Nobly born of an antient and numerous Family, had many of his Relations and Friends in the *Cock-pit*, during the Acting it; some of 'em perceiving his *Grace* to head a Party, who were very active in Damning the Play, by Hissing and Laughing immoderately at the strange Conduct thereof; there were Persons laid wait for him, as he came out; but there being a great Tumult and Uproar in the House, and the Passages near it, he escap'd: But he was Threaten'd hard; however the Business was compos'd in a short time, tho' by what means I have not been inform'd.

After this, our *Author* endeavour'd by Writing, to expose the *Follies* of these new-fashion'd Plays in their proper Colours, and to set them in so clear a Light, that the People might be able to discover what *Trass* it was, of which they were so fond; as he plainly hints in the *Prologue*. And so set himself to the Composing of this *Farce*.

When his *Grace* began it, I cou'd never learn; nor is it very material.

Thus much we may certainly gather from the Editions of the Plays reflected on in it, that it was before the end of 1663; and finish'd

nish'd before the end of 1664; because it had been several times *Rehears'd*, the Players were perfect in their Parts, and all things in Readiness for its Acting, before the great *Plague*, 1665; and that then prevented it.

But what was so ready for the Stage, and so near being Acted, at the breaking out of that *Terrible Sick ness*, was very different from what you have since seen in Print. In that he call'd his Poet *Bilboa*; by which Name the Town generally understood Sir *Robert Howard* to be the person pointed at; besides there were very few of this New sort of Plays then extant, except these beforemention'd; at that time and more, than were in Being, cou'd not be Ridiculed.

The Acting of this *Farce* being thus hindered, it was laid by for several Years, and came not on the publick Theatre, till the Year 1671.

During this interval, many great Plays came forth, writ in Heroick Rhyme; and, on the Death of Sir *William D' Avenant* 1669, Mr. *Dryden* a new *Laureat* appear'd on the Stage, much admir'd, and highly Applauded; which mov'd the Duke to change the name of his Poet from *Bilboa*, to *Bayes*, whose Works you will find often mention'd in the following *Key*.

Thus far, *Kind Keader*, I have follow'd the Direction of my new Acquaintance, to the utmost extent of my Memory, without Transgressing the Bounds he Assign'd me, and

am

to the Reader.

XIII.

am free from any Fear of having displeas'd him: I wish I cou'd justly say as much, with relation to the Offences I have committed against your self, and all Judicious Persons who shall peruse this poor Address.

I have nothing to say in my own Defence; I plead Guilty, and throw my self at your Feet, and beg for Mercy; and not without Hope, since what I have here Writ, did not proceed from the least Malice in Me, to any Person or Family in the World; but from an honest Design to enable the meanest Readers to Understand all the Passages of this *Farce*, that it may Sell the better.

I am,

With all Submission,

Your most Obliged,

Humble Servant

Plays Named in this KEY.

I. **T**HE Lost Lady. *Sir William
Barcley.*

II. Love and Honour. *Sir William
D. Avenant.*

III. Love and Friendship. }
IV. Pandora. } *Sir William
Killigrew.*

V. Siege of Hodes, Part. I.

VI. Play-House to be Let. *Col.
Henery Howard.*

VII. United Kingdoms.

VIII. Slighted Maid. *Sir Robert
Stapleton.*

XI. Wild

IX. Wild Gallant. Mr. *Dryden*.

X. *English* Monsieur: Mr. *James Howard*.

XI. The Villain. Major *Tho. Porter*.

XII. Maiden Queen, Prologue Mr *Dryden*.

XIII. The Amorous Prince. Mrs. *Bhen*.

XIV. Tyrannick Love, and Prologue
By Mr. *Dryden*.

XV. Granda, II. Parts. By Mr. *Dryden*.

XVI. Marriage al-a-mode. By Mr. *Dryden*.

XVII. Love in a Nunnery. By Mr. *Dryden*.

A Key

IX. *Walt Gallant*. Mr. Dyden.

X. *My Mother's*. Mr. Dyden.

XI. *The Villain*. Major Tomlinson.

XII. *Maiden Queen*. Prologue. Mr.

Dyden.

XIII. *The Amorous Prince*. Mr.

Dyden.

XIV. *Tyrannick Love*, and Prologue.

By Mr. Dyden.

XV. *Grinda, II. Part*. By Mr. Dyden.

XVI. *Marriage à-la-mode*. By Mr.

Dyden.

XVII. *Love in a Nunnery*. By Mr.

Dyden.

A Key

THE
KEY
TO THE
REHEARSAL

Written by GEORGE late DUKE of
BUCKINGHAM.

A C T the First.

Note 1. REHEARSAL, p. 2.

B Ayes. *In fine, it shall Read, and Write,
and Act, and Plot, and Shew; Ay, and
Pit, Box, and Gallery it, I Gad, with any Play
in Europe.*

The usual Language of the Honourable
EDWARD HOWARD Esq. at the Re-
hearsal of his Plays.

Note 2. REHEARSAL. p. 2.

Bays. *These my Rules.*

C

He

2 *The Key to the Rehearsal.*

He who Writ this, not without Pain and
Thought,

From *French* and *English* Theaters, has
brought,

The Exactest Rules, by which a Play is
wrought.

The Unity of Action Place, and Time ;
The Scenes unbroken ; and a mingled
Chime,

Of *Johnson's* Humour, with *Corneille's*
Rhime.

Prologue to the Maiden Queen.

Note 3. p. 4.

Bays. *I writ that part only for her. You
must know she is my Mistress.*

The Part of *Amaryllis* was Acted by Mrs.
Ann Reeves: who, at that time, was kept by
Mr. *Bayes*.

Note 4. p. 5.

Two Kings of *Brentford*, Supposed to be
the two Brothers, the King and the Duke.

See the first Note on the fourth Act.

Note 5. p. 6.

See the two Prologues to the Maiden Queen.

The Key to the Rehearsal. 3

I have Printed above a hundred sheets of Paper, to insinuate the Plot into the Boxes.

There were Printed papers given the Audience, before the Acting the *Indian* Emperor: telling them, that it was the Sequel of the *Indian* Queen, part of which Play was written by Mr. Bayes, &c.

Person, I gad, I vow to Gad, and all that, is the constant stile of Failer in the Wild Gallant: for which, take this short Speech, instead of many.

Note 7. p. 16.

Failer. Really, Madam, I look upon you, as a Person of such Worth, and all that, that I vow to Gad, I Honour you of all Persons in the World: and tho' I am a Person that am inconsiderable in the World, and all that, Madam, yet for a Person of your Worth and Excellency I would.

Wild Gallant, Page 8.

Note 8. p. 7.

Bayes. No, Sir, there are certain ties upon me, that I cannot be disengag'd from.

He Contracted with the King's Company of Actors, in the Year 1668, for a whole Share, to write them four Plays a year.

4 *The Key to the Rehearsal.*

Note 9. p. 7.

So Boar and Sow, when any storm is nigh,
Snuff up and smell it gathering in the Sky ;
Boar beckons Sow to trot in Chesnut-Groves,
And there Consummate their unfinish'd
Loves:

Pensive in Mud they wallow all alone,
And Snore and Gruntle to each others moan.

In Redicule of this,

So too kind Turtles, when a Storm is nigh,
Look up and see it gathering in the sky ;
Each calls his Mate to shelter in the Groves,
Leaving in Murmers their unfinish'd Loves:

Search'd on some dropping Branch, they sit
alone,

And Coo, and hearken to each others
moan.

Conquest of Granada. Part. 2. p. 48

Note 10. p. 8.

I am the Evening dark as Night.

Sligh-

R E H E A R S A L.

Thun. *I am the bold Thunder.*

Light. *The brisk Lightning, I.*

Note 11. p. 8.

Let the Men wear the Ditches.

Maids, look to their Breeches,

We'll scratch them with Briars and Thistles,

Ibid. p. 49.

Note 12. p. 8.

Abraham Ivory had formerly been a considerable Actor of Womens Parts; but afterwards stupified himself so far, with drinking strong waters, that, before the first Acting of this Farce, he was fit for nothing, but to go of Errands: for which, and meer Charity, the Company allow'd him a Weeekly Salary:

The Second ACT.

Note 1. p. 9.

I Begin this Play with a Whisper.
Drake Sen. Draw up our Men; and in low Whispers give our Orders out.

Play House to be let, P. 100.

See the Amorous Prince, Page 20, 22, 39, 69: where you will find, all the chief Commands, and Directions, are given in Whispers.

Note 2. p. 10.

Mr. William Wintershall was a most Excellent, Judicious Actor; and the best Instructor of others: He Dyed in July, 1679.

Note 3. p. 11.

Bayes. If I am to write to Familiar things, as Sonets. See the 6 Note on the 3 Act.

Note 4. p. 11.

Take Snuff. He was a great taker of Snuff: and made most of it himself.

Note

The Key to the Rehearſal.

7

Note 5. p. 12.

Prince Pretty-Man comes in, and falls aſleep making love to his Miſtreſs. The loſt Lady.
by Sir Robert Stapleton.

Note 6. p. 13.

As ſome tall Pine, which we on *Ætna*, ſind

'Thave ſtood the rage of many a boiſt'rous
Wind,

Feeling without, that flames within do play
which would conſume his Root and Sap.
away;

He ſpreads his worſted Arms unto the Skies,

Silently grieves, all pale, repines and dies :

So, ſhrouded up, your bright eye diſappears.

Break forth, bright ſcorching Sun, and dry
my tears.

In imitation of this Paſſage.

As ſome fair Tulip, by a Storm oppreſt,

Shrinks up, and folds its Silken Arms to reſt ;

And, bending to the Blaſt, all Pale, and
Dead, C 4 Hear

8 *The Key to the Rehearsal.*

Hears from within the Wind Sing round its
Head :

So Shrouded up your Beauty disappears ;

Unveil, my Love, and lay aside your Fears.

The Storm, that caus'd your Fright, is past
and gone

Conquest of Granada. Part 1. p. 55.

Note 7. p. 15.

Bayes. *The whole State's.*

Such easy turns of State, are frequent in
our Modern Plays ; where we see Princes
Dethron'd, and Governments Chang'd, by
very feeble Means, and on slight Occasions :
Particularly, in *Marriage a la Mode* ; a Play,
writ since the first Publication of this Farce.
Where (to pass by the Dulness of the State-
part, the obscurity of the Comic, the near
Resemblance *Leonidas* bears to our Prince
Pretty-man, being sometime a King's Son,
sometimes a Shepherd ; and not to question
how *Amalthea* comes to be a Princess, her
Brother, the King's great Favourite, being
but a Lord) 'tis worth our while to observe,
how easily the Fierce and Jealous Usurper is
Depos'd, and the Right Heir plac'd on the
Throne : as it is thus Related, by the said
Imaginary Princess. *Amalth.*

The Key to the Rehearsal. 9

Amalth. Oh, Gentlemen if you have Loyalty,

Or Courage, show it now: *Leonidas,*

Broke on a the sudden from his Guards, and
snatching

A Sword from one, his Back against the Scaffold,

Bravely defends himself; and owns aloud

He is our long lost King, found for this Moment;

But, if your Valors help not, lost for ever.

Two of his Guards, mov'd by the Sense of
Virtue,

Are turn'd for him; and there they stand at
Bay.

Against a Host of Foes.

Marriage al a Mode, P. 69.

This shows Mr: *Bayes* to be a Man of Constancy, and firm to his Resolution, and not to be laugh'd out of his own Method: Agreeable to what he says in the next Act.

As

10 *The Key to the Rehearsal.*

*As long as I know my things are Good, what
care I what they say?*

Note 8. p. 15.

*Hey day, Hey day! I know not what to do,
nor what to say.*

I know not what to say, or what to Think!

I know not when I sleep, or when I Wake!

Love and Friendship, p. 46.

*My Doubts and Fears, my Reasons do Dis-
smay:*

I know not what to do, or what to Say.

Pandora. p. 46.

ACT

ACT the 3. Scee. 1.

Note 1. p. 17,

PRince Pretty-man. and Tom. Timble, Failer, and Bibber his Taylor, in the Wild Gallant, Page 5, 6.

Note 2. p. 18.

Bayes. *There's a bob for the Court.*

Nay, if that be all, there's no such hast. The Courtiers are not so forward to pay their Debts. *Wild Gallant. p. 9.*

Note 3. p. 18:

Tom. Thim. *Ay, Sir, in your own Coin, you give me nothing but words.*

Take a little Bibber

And throw him in the River,

And, if he will Trust never,

Then there let him lye ever.

Bibber. Then say I,

Take a little Failer,

And

The Key to the Rehearsal.

And throw him to the *Taylor*,

And there let him lye

Till he has paid his *Taylor*. *Wild Gallant*. P. 12.

Note 4. p. 18.

Bayes. *Ay, tis pretty well, but he does not Top his Part.*

A great Word with Mr. *Edward Howard*.

Note 5. p. 14.

Bayes. *As long as I know my things are good, what care I.*

See the 7th Note on the 2d. Act.

Note. 6. p. 19.

Song. In Swords, Pikes, and Bullets, 'tis safer to be,

Than in a strong Castle remoted from thee :

My deaths bruise pray think you gave me,
tho' a fall

Did give it more from the top of a wall :

For then if the Mote on her Mud wou'd first
lay

And

The Key to the Rehearsal. 13

And after, before you my body convey:

The blue on my Breast when you happen to
see,

You'll say with a Sigh, there's a true blue
for me.

In Imitation of this,

On Seas; and in Battels, through Bullets,
and Fire,

The danger is less, than in hopeless Desire.;

My deaths wound you gave me, tho far off
I bear

My fall from your sight, not to cost you a tear:

But if the kind Floud on a wave wou'd con-
vey,

And under your Window my Body wou'd
lay ;

When the wound on my brest you happen
to see,

You'll say with a sigh, it was given by me.

This is the latter part of a Song, made by
Mr. Bayes on the Death of Captain Digby,
Son

14 *The Key to the Rehearsal.*

Son of George Earl of Bristol, who was a passionate Admirer of the Dutchess of Dowager of Richmond, call'd by the Author, *Armida*: he lost his Life in a Sea fight, against the Dutch, the 28th of May, 1672.

Note 7. p. 20.

Johnson. *Pit Box and Gallery*, Mr. Bayes.

Mr. Edward Howard's words.

Enter Cordelio.

Cor. *My Leige news from Volscius the Prince.*

Ush. *His news is welcome whatso'er it be*

Note 8. p. 20.

Albert. Curtius, I've something to deliver to your ear.

Cur. Any thing from Alberto is welcome.

Amorous Prince, p. 39.

Note 10. p. 23.

Vols. Harry, my Boots; for I'll go range among

My Blades encamp'd, and quit the Urban throng.

Let

The Key to the Rebearfal. 15

Let my Horses be brought ready to the
Door, for I'll go out of town this Evening.

Into the Country I'll with speed,

With hounds and hawks my fancy feed,
&c.

Now I'll away a Country Life

Shall be my Mistress, and my Wife.

English Monsieur, p. 36, 38, 39.

Note 11. p. 24.

Fair Madam give me leave to ask her Name.

And what's this Maids name? *Ibid. p. 40.*

Note 12. p. 24.

Thou bring'st the Morning pictur'd in a Cloud.

I bring the Morning pictur'd in a Cloud.

Siege of Rhodes, Part 1. p. 10.

Note 13. p. 20.

Ama. *How! Prince Volscius in Love?*
Ha, ha, ha.

Mr. *Comely* in Love!

Eng

Eng. Monsieur. p. 49.

Note 14. p. 24.

Bayes. You shall see a combat betwixt Love and Honour. An ancient Author has writ a whole Play on't.

Sir William D' Avenant's Play of Love and Honour.

Note 15. p. 25.

Volse. Go on, cries Honour; tender Love says, Nay.

But Honour says, not so.

Siege of Rhodes. Part 1. p. 19.

Note 16, p. 25.

Bayes. I remember once in a Play of mine, I set of a scene beyond expectation, only with a Petticoat, and the Belly-ach.

Love in a Numery, p. 34.

ACT

 ACT. 4. SCÆ. I.

Note 1: p. 27.

Bayes. **G**entlemen, because I wou'd not have any two things alike in this Play; the last Act beginning with a witty Scene of Mirth, I begin this with a Funeral.

Coll. Henry Howard, Son of Thomas Earl of Bark-shire, made a Play, call'd the *United Kingdoms*, which began with a Funeral; and had also two Kings in it. This gave the Duke a just occasion to set up two Kings in *Brentford*, as 'tis generally believ'd; tho' others are of Opinion, that his Grace had our two Brothers in his thoughts. It was Acted at the Cock-pit, in *Drury Lane*, soon after the Restoration; but miscarrying on the Stage, the Author had the Modesty not to Print it; and therefore the Reader cannot reasonably expect any particular Passages of it. Others say that they are *Boabdellin* and *Abdalla*, the two contending Kings of *Granada*, and Mr. Dryden has in most of his serious Plays two contending Kings of the same Place.

D

Note

Note 2. p. 27.

*I'll speak a bold word, It shall Drum,
Trumpet, Shout, and Battle e gad with any of
the most warlike Tragedies, either Ancient or
Modern.*

Conquest of Granada in two Parts.

Note 3. p. 28.

Smis Who is the Sister of Drawcanfir.

*Bays. A Lady that was drown'd at Sea, and
Wave to her Winding-sheet.*

On Seas I bore thee, and on Seas I dy'd.

I Dy'd : and for a Winding sheet, a wave

I had ; and all the Ocean for my Grave.

Conquest of Granada. Part 2. p. 113.

Note 4. p. 29.

*Bays. Since Death my earthly part will
thus remove,*

I'll come an humble-Bee to your chaste love.

With silent wings I'll follow you dear Cuz ;

Or else, before you, in the Sun-beams buz.

And

The Key to the Rehearsal. 19

And when to Melancholy Groves you come
An Airy Ghost, you'll know me by my Hum;
For sound, being Air a Ghost does well become.

At night, into your bosom I will creep.
And buz but softly if you chance to sleep:
Yet in your Dreams, I will pass sweeping by,
And then both Hum and Buz before your eye.

In Redicule of this,

My Earthly Part

Which is my Tyrant's right, death will remove,

I'll come all Soul, and Spirit to your Love.

With silent steps I'll follow you all Day;

Or else, before you, in the Sun-beams Play.

I'll lead you thence to Melancholy Groves,

And there repeat the Scenes of our past Loves.

20 *The Key to the Rehearfal.*

At Night, I will within your Curtains peep;
With empty Arms, embrace you, while you
sleep:

In gentle Dreams I often will be by,

And sweep along before your closing eye;

All dangers from your bed I will remove,

But guard it most from any future love.

And when at last in pity you will dye,

I'll watch your birth of Immortality :

Then, Turtle like, i'll to my mate repair,

And teach you your first Flight in open Air.

Tyrannick Love, p. 25.

Note 5. p. 31.

Pal. Lo, from this conquering Lance,

Does flow the purest Wine of France.

And, to appease your hunger, I

Have, in my Helmet, brought a pye :

Lastly,

The Key to the Rehearsal 21

Lastly, to bear a part with these,

Behold my Buckler made of Cheese.

See the Scene in the Villain, P. 47, 48,
49, 50. 51, 52, 53.

Where the host furnishes his Guests with a
Collation out of his Cloaths; a Capon from
his Helmet, a Tansey out of the lining of his
Cap, Cream out of his Scabbard, &c.

Note 6. p. 31.

K. Phys. *What Man is this that dares disturb
our Feast?*

Draw. *He that dares drink, and for that drink
dares die,*

And knowing this, dares yet drink on, am I.

Almah. *Who dares to interrupt my private
Walk?*

Alman. *He who dares love, and for that
love must die.*

And, knowing this, dares yet love on, am I.

Granada, Far. 2 p. 14. 15.

22 The Key to the Rehearsal.

Note 7. p. *ib.*

Bayes. Now there are some Criticks that have advis'd me to put out the second Dare, and Print Must in the place on't; but, I gad, I think 'tis better thus a great deal.

It was at first, Dares dye. *Ibid.*

Note 8. p. *ib.*

Draw. You shall not know how long I here will stay;

But you shall know I'll take your Bowls away

Alman. I wou'd not now, if thou wou'dst beg me stay;

But I will take my *Almide* away.

Conquest of Granada. p. 32.

K. Ush. Tho', Brother, this grum stranger be a Clown.

He'll leave us sure a little to gulp down.

Draw. Who e're to gulp one drop of this dares think,

I'll stare away his very pow'r to drink.

Alman.

The Key to the Rehearsal. 33

Alman. Thou dar'st not Marry her, while
I'm in fight ;

With a bent Brow, thy Priest, and thee I'll
Fright :

And, in that Scene, which all thy hopes and
wishes shou'd content,

The thoughts of me shall make thee impotent.

Ibid. p. 3.

Note 10. p. ib.

Draw. I drink, I huff, I strut, look big, and
stare ;

And all this I can do, because I dare.

Spite of my self, i'll stay, fight, love, de-
spair :

And all this I can do, because I dare. Part 2.

p. 89.

Tyrannick Love

Note 11. p. ib.

Bayes. Why, Sir, my design is gilded Trun-
cheons, forc'd conceit, smooth Verse, and a
Rant ;

24 *The Key to the Rehearsal*

Note 12, p. 34.

Volsci. Gods would themselves, un-god themselves to see.

Max. Thou lyest. There's not a God inhabits there,

But, for ihis Christian, wou'd all Heaven forswear:

Even Jove wou'd try new shapes her Love to win,

And in new birds, and unknown beasts wou'd sin;

At least, if Jove cou'd love like Maximin,

Tyrannic Love, p. 17.

Note 13. p. *ib.*

Piet. Durst any of the Gods be so uncivil,

I'd makethat God subscribe himself a Devil.

*Some God now, if he dare relate what past:
Say, but he's dead, that God shall mortal be.*

Ibid p. 7.

*Provoke my rage no farther, lest I be
Reveng'd at once upon the Gods, and thee*

p. 8.

What

The Key to the Rehearsal. 23

What had the Gods to do with me, or
mine. p. 57.

Note 14. p. 1b.

*He is too proud a Man to creep servilely after
Sense I assure you.*

Poets, like lovers, should be bold, and dare;

They spoil their business with an over care

And he who, servilely, creeps after Sense,

Is safe; but ne're can reach excellence.

Prologue to Tyrannick Love.

ACT

ACT the 5. Scee. 1.*Note 1. p. 35.*

K. Ush. **B** *Ut stay, what Sound is this invades
our Ears?*

What various noises do my ears invade;

And have a Consort of confusion made?

Siege of Rhodes, p. 4.

Note 2. p. 36.

K. Ush. *Hast Brtoher King, we are sent from
above:*

Let us move, let us move;

Move to remove the Fate

Of Brentford's long united State.

*Naker. Hark, my Damilcar, we are call'd be-
low:*

Daniel. Let us go, let us go;

Go to remove the Care,

Of

The Key to the Rehearsal.

82
27

Of longing lovers in despair, &c.

Tyrannic Love, P. 26, 27.

Note. 3. p. 36.

*Bayes. This, Sir, you must know, I thought
once to have brought in with a Conjuror.*

See Tyrannic Love, Act 4, Scce. 1.

Note 4. p. 37.

What dreadful Noise is this that comes and goes?

*Sould. Haste hence, Great Sirs, your Royal Per-
sons save*

For the Event of War no Mortal knows:

The Army wrangling for the Gold you gave,

First fell to Words, and then to Handy-blows.

What new misfortunes do these cries presage?

*1 Mess. Haste all you can, their Fury to as-
swage:*

You are not safe from their Rebellious rage.

*2 Mess. This minute, if you grant not their
Desire,*

*They'l seize your Person, and your Palace
Fire.*

Gra-

Granada, Part 2. p. 71.

Note 5. p. 39.

Bayes. True: and so, I gad, I'll make it too,
a Tragedy, in a trice.

Algaura, and the the *Vestal Virgin*, are so contriv'd by a little alteration towards the latter end of them, that they have been Acted both ways, either, as Tragedies, or Comedies.

The description of the Scene of the Generals,
&c.

Note 9. p. 7.

There needs nothing more to explain the meaning of this Battel, than the perusal of the first Part of the Siege of Rhodes, which was perform'd in *Recitative Musick*, by seven Persons only: And the passage out of the Play-house to be Let.

Note 7. *ib.*

Arm, arm, Consalvo, arm.

The Siege of Rhodes begins thus.

Admiral. Arm, arm, Valerius, arm.

Note

The Key to the Rehearsal. 29

Note 8. *ib.*
Gen. Draw down the Chelsey Cuiraſiers,

The Third Entry thus—

Solym. Pyrrhus, draw down our Army wide;

Then, from the Groſs, two ſtrong reſerves
divide,

And ſpread the Wings,

As if we were to fight,

In the loſt *Rhodian*s fight,

With all the Weſtern Kings :

Each with *Janifaries* line ;

The right, and left to *Haly's* Sons aſſign ;

The groſs, to *Zangiban*.

The main Artillery

To *Muſlapa* ſhall be:

Bring thou the Rear, we lead the Van.

Note 9. p. *ib.*

Lieut. The Band you boaſt of Chelſey Cuira-
ſiers, Shall

30 *The Key to the Rehearsal.*

*Shall, in my Putney Pikes, now meet their
Peers.*

*More Pikes ! more Pikes ! to reinforce
That Squadron, and repulse the Horse.*

Playhouse to be Let. p. 72.

Note 10. p. ib.

*Lieut. Gen. Give fire, give fire, at once give
fire.*

And let those recreant Troops perceive mine ire:

Point all the Canon, and play fast:

Their Fury is to hot to last:

*That rampier shakes; they fly into the
Town !*

*Pyr. March up with those Reserves, to that
Redoubt,*

Faint slaves the Janizaries reel !

*They bend ! they bend ! and seem to feel
The terrors of a Rout.*

Must.

The Key to the Rehearsal. 31

Must. Old Zanger halts, and reinforcement
Pyr. March on! (clacks)

Must. Advance those Pikes, and Charge
their backs.

Note 11. p. 41.

Orb. Who calls Terra firma, pray?

Luna. Luna, that ne'er shines by day.

Orb. What means Luna in a Veil?

Luna. Luna means to shew her Tail.

Phæb. Who calls the World's great light?

Aur. Aurora, that abhors the night.

Phæb. Why does Aurosa, from her Cloud,

To drowse Phæbus crie so loud?

Slighted Maid, p. 80.

Mote 12. p. ib:

Luna. To morrow soon, e're it be noon,

On Mount Vesuvio.

The burning Mount Vesuvio. Ibid. p. 81.

Note

32 *The Key to the Rehearsal.*

Note 13. p. ib.

Luna. *And I will drink nothing but Lipary Wine.*

Drink, drink Wine, *Lipara Wine*, Ibid.
p. 81.

Note 14. p. ib.

*Come, I'll shew you how they shall go off.
Rise, rise, Sirs, and go about your business.
There's go off for you now.*

*Valeria, Daughter to Maximin, having
kill'd her self for the Love Porphyrius, when
she was to be carry'd off by the Bearers,
strikes one of them a Box on the Ear, and
speaks to him thus——*

*Hold! are you mad, you damn'd confounded
Dog?*

I am to Rise, and speak the Epilogue.

Tyrannic Love.

An

ACCOUNT OF A CONFERENCE.

BETWEEN

His Grace GEORGE, *late Duke of*
BUCKINGHAM, *and Father*
Fitzgerald *an Irish Priest, whom King*
JAMES II. *sent to his Grace in his*
Sickness, to endeavour to pervert him
to the Popish Perswasion.

*Faithfully taken by one of his Dome-
sticks.*

Priest. **M**AY it please your Grace, I come
from his Majesty, who sent me
on purpose to wait on you.

Duke. I am exceedingly beholding to his
Majesty for all his favours. I thought I had
long ago been out of his remembrance: pray,
Sir, take a chair. And what may your errand
be? *Priest.*

E

Priest. His Majesty being informed of your Grace's Illness, and, as it becomes a Prince, who has a true regard for his Subjects, compassionating the dangerous circumstances you are in at present, commanded me to use my best endeavours to reclaim your Grace from that heretical Communion, 'tis now your unhappiness to embrace, and reconcile you to the Catholick Church, out of which there is no Salvation.

Duke. I perceive, Sir, you're a Priest. S--am. bring up a Bottle of Wine, and clean glasses — do you smook Sir?

Priest. An't please your Grace, I did not come to drink, but—

Duke. Well, well, a glass now and then, won't spoil Conversation. But do you say, Sir, there's no Salvation to be had out of the pale of the Catholick Church.

Priest. 'Tis not my private Opinion, all the great Doctors of our Church maintain it.

Duke. And by this Catholick Church, you mean the Church of *Rome*, don't you?

Priest. I doe.

Duke.

Duke. why then, Father, I am afraid you'll find it a hard matter to bring me to have a good Opinion of her. [*Enter Boy with the bottle and glasses*] Set them down before us, and get you gone. Come, Father, here's to his Majesties good health.

Priest. I humbly thank your Grace, but you have fill'd me too unmercifully, I can never——

Duke. Never take off such a trifle, you are no Priest then. Come I'll engage it never indisposes you. What wou'd the King say to you, shou'd he know you refus'd his Health.

Priest. Well then I submit. his Majesty's [*Drinks off his Glass*] health, and your Grace's commands must never be disputed.

Duke. But all this while, Father, you take no [*playing with the Cork*] notice of my fine Gelding here. Doe but observe his exquisite shape. What a fine turn'd neck is there? His eyes how lively and full? His pace how majestick and noble? I'll lay a hundred Guineas, there's nothing in *New-market* can compare with him.

Priest. An't please your Grace, I see no Horse.

36 *A Conference betwixt the Duke*

Duke. Why, don't you see me play with his Mane, stroke him under the Belly, clap his Buttocks, and manage him as I please.

Priest. Either your Grace is merrily dispos'd, or else your Illness has had a very unlucky effect upon your Grace's Imagination. Upon my Sincerity I see nothing but a Cork in your hands.

Duke. How my horse dwindled into a foolish piece of Cork? Come, Father, this is very unkindly done of you, to turn the finest Gelding in *Europe*, whose Sire was a true *Arab*, and had a better Genealogy to show, than the best Gentleman in *Wales* or *Scotland* can pretend to; nay, whose illustrious Ancestors have had the honour to carry several Sultans of *Babylon*, Caliphs of *Ægypt*, Grand Signiors of *Constantinople*, and Xeriffs of *Morocco* upon their backs, to turn I say a Creature so well descended into an insignificant idle Cork.——It surprizes me, it puts me into Confusion, I can't tell what to say or do; therefore at my request once more observe him more carefully, and tell me your Opinion.

Priest. Not to flatter then this melancholy humour in your Grace, which may but serve to confirm and rivet it the more in you, I must roundly and fairly tell your Grace, that 'tis a Cork, and nothing but a Cork.

Duke.

Duke. 'Tis hard, that a Person of my Quality's word won't be taken in such a matter, where I have not the least prospect of getting a farthing by imposing upon you. But, Father, how do you make good your Assertion? I say still 'tis a horse, you tell me 'tis a Cork; How shall this difference be made up between us?

Priest. Very easily; For instance, I first examine [*taking the Cork from the Duke*] it by my Smell, and that tells me 'tis Cork. I next consult my Sight, and that affirms the same: then I judge it by my Taste, and still 'tis Cork. In short my Touch assures me 'tis Cork, and my Ears that have heard the Description of this Bark, a hundred times, concur in the same story. 'Tis impossible, that all my Senses should be banter'd and cheated in an Affair of this Nature, and they are the proper judges to appeal to upon such Occasions.

Duke. Nay, since you are so positive, Father, I won't contest the matter with you, but e'en let it be a Cork: The Fumes arising from my Illness (which I thank you for not flattering) I perceive had somewhat disorder'd me: but now they are blown over, and I see, as plain, as a pike staff, that 'tis nothing but a Cork.—So now, Father, if you please, to the business in hand.

34 *A Conference between the Duke,*

Priest. I presume your Grace believes the Trinity.

Duke. Hark you, Father, before you proceed a step farther, thou'rt plaguily mistaken, if thou think'st to make the Trinity a stepping stone to Transubstantiation. I thought you came to reconcile me to those Points, about which the two Churches differ, and not to spend your breath to no purpose upon a Subject, wherein we are agreed.

Priest. Be it so then, and since your Grace has mention'd Transubstantiation, we'll enter into the merits of that Controversie. I need not remind your Grace, that no Article of our Holy Religion is so expressly laid down in Scripture as that, for what can be plainer than *Hoc est Corpus meum*?

Duke. But under favour, Father, 'tis not so plain, as you imagine. 'Tis certain the Primitive Christians believed nothing of the matter, nor ever dreamt of a Corporal Presence: for what Tragical work wou'd *Lucian*, *Porphyry*, *Celsus*, and the other Learned Adversaries of Christianity, have made with the Christian Apologists, who used to charge the Pagans with the Barbarity of their humane Sacrifices, expose the *foible* of their Deities, and droll upon old *Saturn*, for devouring his own Children, had Transubstantiation, been

been the avowed Belief of those primitive Times? How wou'd they have insulted the Christians, and turn'd off the edge of this Recrimination from themselves. Cou'd they have taxed the Christians with that most monstrous, most absurd, and most barbarous Principle of eating the very God that made and redeem'd them?

Priest. However, this Article, as absurd and monstrous as your Grace represents it, has the Countenance of Fathers and Oecumenical Councils, and has been asserted by all the celebrated Doctors of the Greek and Latin Church, not to mention a Constant series of Miracles, that have supported it ever since the Institution of our Religion.

Duke. As for your Fathers and Councils, I value them not a farthing. They were Men, as well as we, and consequently, as liable to mistakes. Besides, I must tell you plainly, 'tis not fair to mention them out of a Library, where you may immediately be satisfied whether the quotation is honest, or to any other but such who have carefully read them over in the Originals, whereas, 'tis common with you Priests to make a great pother about them to Tradesmen, and Sea-men. 'Tis plain, the Fathers, and Councils were

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never intended to be the Regulators of our Faith; for three parts in four of Mankind, have neither Capacity nor Leisure to read them; *and of those few that do, fewer understand them*, and even those that pretend to understand them are at endless Wars, whether they are genuine or no, and make no scruple to reject them when they don't serve their turn.

Priest. To let your Grace see I am a fair Adversary, I will at present lay aside both Fathers and Councils, and appeal even to your own Translation of the Bible, where at the Institution of this Mysterious Sacrament, our Saviour expressly tells his Disciples *This is my Body.*

Duke. So he tells them in the same Book, *I am the Door*, and *I am the vine*; and yet I never heard, that any set of Men, or any particular Man was ever so frantick as to maintain, that he was either a Door, or a Vine, tho' they have as plain a Text to countenance it as you have for Transubstantiation. All these are figurative Expressions, such as daily occur in common Conversation, and none but Fools out of ignorance, or Knaves out of Interest, interpret them in the literal Sense.—But to dismiss this digression, prithee tell me, honest Father, whether at the Celebration of the last Supper our Saviour gave himself to be verily and really eaten by his Disciples.

Priest.

Priest. No doubt on't, for what says *S. Austin* upon this Occasion? *Christus portavit Seipsum manibus suis.*

Duke. If that Father was such a Coxcomb as to express himself so foolishly, what's that to me? — Well then, if our Saviour was really eaten by his Disciples at that Supper, it follows of course, that he was really Dead, and that he Suffer'd Death, and was made an oblation for the Sins of Mankind, before he offer'd himself a victim to the Justice of his Father upon the Cross, which I suppose you will hardly maintain.

Priest. May it please your Grace, these are Mysteries, imparted to us by Divine Revelation, which we are, with the utmost submission, to believe, tho' they shock our Reason and Senses never so much.

Duke. I see, Father, I must refresh your Memory, with this piece of Cork, which I positively affirm once more to be a Horse: Just now you wou'd be govern'd by the Senses, in those matters, that properly belong to their Tribunal, but now you disown the Jurisdiction of the Court, which is not honestly done.

Priest. But in matters of Faith —

Duke.

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Duke. And what of all that? No Man shall ever perswade me to believe, against the plain conviction of my Senses—Here's a Consecrated Wafer, you tell me 'tis God Almighty; I say 'tis a piece of Bread, and nothing else. If I examine it by my Taste, 'tis Bread, if by my Smell, Sight and Touch, 'tis Bread still. Now why, for the sake of a Dubious phrase, which is agreeable to Sense and Reason, when understood Metaphorically, but involves a million of Contradictions and Absurdities, when taken literally, should I set up a most monstrous and impious Doctrine, in down-right opposition to common Sense and Reason, to the end of our Saviour's Suffering upon the Cross, which was to be performed but once, and not daily, as you assert in ten thousand different places, and lastly to the Majesty of the Divine Essence.

Priest. My Lord Duke, you must humble your Reason to reconcile your self to this Holy Myſtery, which even the Angels themselves don't comprehend.

Duke. Our Saviour, when he first instituted his Religion, wrought several Miracles before the People, by which he appeal'd to their Senses, so 'tis plain, he thought 'em the proper judges of Miracles. When you
have

have a *Mahumetan* or *Pagan* to convert, you tell him of these same Miracles, and that they cou'd proceed from nothing but a Divine power; and so you get him into your Church, but as soon as you have got him there, you preach up quite contrary Doctrine, and tell him he must renounce his Reason and Senses, under pain of Damnation. Thus you subtilly appeal to his Senses, ro wheedle him into St. *Peter's* Net, but when you have him safe there, he must trust to them no longer, nay, he must lay them aside as Enemies to the Catholick Truth.

Priest. As absurd as your Grace looks upon this doctrine to be, 'tis believed, by the Majority of the Christian World.

Duke. That's worse and worse still: in all Ages and Nations of the World, Errour ever drew more Profelytes after it, than the Truth—But not to combat so inhumane as well as nonsensical a Tenet any longer, Ple tell you a short Story. When I was sent Ambassador from the late King to *Paris*, in the year 1670. I took over with me, a young Black-a-more Boy, who cou'd just make a shift to be understood in *English*; and this Boy one Holy-day-Morning, went along with some of my Gentlemen to see the Curiosities of so remarkable a City, and all of them

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them at last went into *Notredame Church*, as the Priest was celebrating Mass, at the High Mass. The Lad was perfectly surprized at their rich Habits, and fine Musick; and when the Priest came to the *Elevation*, he ask'd one of my Gentlemen, what that white thing was, which the Man in the party-colour'd Coat held up in his Fingers? Why (replies he) these People believe it to be God Almighty. Not long after, at a side Altar he saw a Priest giving the Wafer to a parcel of People upon their Knees, and putting it into their Mouths. What, (cries he to the Gentleman) do they eat their God after they have so solemnly Worshippt him? Yes, answers he, this is their Belief. The Boy was so strangely confounded at what he had observed, that he spoke not a syllable when he came home, but was moping and musing by himself. I cou'd not but take notice of this alteration in him at Dinner: So *Tom*. (says I to him) what's the matter with thee, if thou'rt ill, go down to the House-keeper. No, crys he, I am not Sick, but I have seen a very odd sight this Morning, which I can't help thinking on. I saw a Man in fine Cloaths show the People God, and they fell upon their Knees, and beat their Breasts, and afterwards I saw this Man put God into their Mouths, and they swallowed him. Well, says I, and where's the harm of that, *Tom* I don't know, says the Boy

Boy, why they should eat God, since he does us no harm, but if they have the same Power over the Devil, I Wish we had a hundred or two of these fine Men in our Country to eat the Devil for us; for we cannot rest for him a Nights, he pinches us in the Arms, Sours our Palm Wine, spoils our Victuals, and is so plaguy Mischievous, he and his young Cubs, that we should be glad to get rid of him at any rate. And this Reflection a poor Ignorant Lad just come from *Guinea* made of himself.

Priest. I am sorry to see your Grace in a disposition so unfit to receive those sublime Truths, but pray let me ask you one sober Question. Is it not safer as well as more discreet, to fly into the Arms of a Church that is infallible, than be guided by a wandering Meteor, by an *Ignis fatuus*, for I never heard the Gentlemen of your Communion pretend to be exempt from Error.

Duke. That shows their Modesty, and I promise you, Father, to reply to you more particularly to this point, when your Doctors have agreed where to lodge their Infallibility. In the mean time, 'tis not worth your while to talk of it, for I shall lead you such a Wild-goose chase from General Councils, to the Conclave, and from thence to the *Cathedra*, and so back again, in an Everlasting

42 *A Conference between the Duke,*
ing Circle, that you'll soon be weary of the
Labyrinth.

Priest. Well then, your Grace cannot but
own, that we are the only Church, that are
possess'd of the Sacred Treasure of Miracles ;
and these are such evident Demonstrations
of——

Duke. Well, Father, since we have fallen
again, I don't know how, upon the Chapter
of Miracles, I will take care to entertain you
with one that happen'd but last Winter in
Northumberland, and comes confirmed from
so many hands, both Catholick and Prote-
stant, that he must be a very rank Infidel in-
deed, who dares dispute the Credibility
of it. But as I have one of the most Trea-
cherous Memories in the World, I won't pre-
tend to relate it to you my self, but one of
my Servants shall do it.—Here ; [*to one of his*
Gentlemen coming into the Room] go bid *Long*
John come to me immediately.

Priest. Your Grace may save your self that
trouble, if you please, for I am as well satis-
fied as if I had heard it.

Duke. Nay, you're no Priest for my mony
if you refuse to hear a Miracle, and what is
more, a Catholick Miracle. [*Long John*
Enters.] Come *John*, you must oblige this
Worthy Gentleman here, who is come upon

no less Errand than the Salvation of your Master's Soul, with the relation of that famous Miracle that happen'd last Winter in *Northumberland*.

John. Your Grace had always a right to command me. Why then, Sir, you are to understand, that within two Miles of my Lord *Widdrington's* House, in the abovementioned Country, there was a small Village, (I am sorry I have forgot its Name, but I hope I shall recover it anon) which wholly belongs to his Lordship, by the same token most of the Inhabitants, in Complaisance, I suppose to their Landlord, are Roman Catholics.

Duke. Very well, proceed.

John. An ancient Woman of this Village was accidentally sitting at her Door, about three in the Afternoon, when my Lord's Priest happened to brush by her. She immediately ran after him, and told him, dear Father, you must never think of going to his Lordship to Night, the ways are Slippery and full of Sloughs, the days are short, and you'll certainly be be-nighted before you can have got half the way thither; I tremble to think what wou'd become of you, should you lose the Road, or fall into a Ditch; therefore let me perswade you to accept

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cept of a sorry Supper and Lodging at my House: I am sure my Lord will not be offended with you, and to morrow you'll have the whole day before you.

Duke. And what Reply made the Priest to all this?

John. After a little humming and hawing upon the matter, he consider'd 'twou'd be his wisest way to take up his Quarters that night at the old Woman's; so he follow'd her to her House, she led him into a pretty snug warm parlour, made him a fire nose high, then going into the Yard, slew a Barn-door Fowl with her own Hands, clapt it on the Spit, and when 'twas ready neatly dish'd it up with Egg-sawce, and who so chearful as she and the Priest over their Supper?

Duke. 'Twas well done.

John. Resolving to give so worthy a Guest the best Entertainment her House afforded, after Supper she presented him with a Dish of Nuts of her own gathering, and then thawck'd his guts with Apples and Ale, and was very liberal of her Nutmeg and Sugar. Thus they pass'd away the hours merrily: At last Bed-time approached. Our Good old Landlady show'd the Father the Chamber he was to lie in, wished him a happy night, and

and departed; but being a curious Woman, as most of the Sex are possess'd with the Spirit of curiosity, she peep'd through the Key-hole, to see how the Priest manag'd matters by himself.

Priest. Honest Friend you may drop your Miracle here, if you please, I'll hear no more on't.—

Duke. Father, your zeal has got the heels of your Discretion. Upon my Word here's no trap laid for a Bawdy Jest; nothing, in short, but what her Majesty, and Maids of Honour may hear.

John. To her infinite surprize and admiration, She saw him jump stark naked as ever he was born, not into the Sheets, tho' they smelt most deliciously of Lavender and Roses, but into the Blankets. Down Stairs she hurries, full of Grief and Confusion, which wou'd not let her wink all Night; 'and Lord, cries she 'what a Wicked Age is this we live in, how, 'cold and uncharitable, when a Person of such 'Merit and Learning, who has resided too 'so long in the Family, has not a Shirt to put 'on his Back? I cou'd never have thought my 'Lord so niggardly. These Afflicting thoughts, wholly occasioned by her Zeal for Religion and the Professors of it, made that impression upon her, that she did not enjoy a

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minutes

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minute's repose that Night. Early she gets up the next Morning, and measured out six Ells of the finest Flaxen Linnen she had, which was of her own Spinning. Presently down comes the Father into her Parlour, she enquires of him how he past the Night, and was ravished with Joy to hear he had slept so well. After this, comes in a thundring Toast, with a full Tankard of humming Stale Beer : The Priest and she soon ended it between them, and now she had courage enough to tell him, what she had observed the Night before. Father, says she, I beg your pardon for being so impudent, as to peep thro' your key-hole last night ; and truly I was grieved to the Heart to see, that a Gentleman of your Education and great Parts should be without a Shirt. Come, uever blush for the matter, I know 'tis so ; but here are six Ells of my best Linnen, which will make you two very good Shirts, and I humbly desire yon to accept of them.

Duke. Why, Father, here's the Quintessence of true Christianity for you.

John. Well, Daughter, replies he, I accept of your Present in good part (for Priests and Lawyers are seldom guilty of refunding) not that I shall have any occasion of making use of it my self, for you must understand, I belong to an Order, which obliges us to wear

wear Woollen next our Skin, but it may serve to make Towels for the Altar, and the like, and therefore I will take it with me: Then ordering the good Woman to kneel, he gave her his Benediction, and Pray'd, that whatever she begun to do after he was gone, she might continue a doing till Sun-setting.

Duke. And what happen'd upon that?

John. Our Landlady, little imagining, that a Miracle was entailed upon the Father's Blessing, very innocently fell to measure the small remainder of Linnen she had left, when to her great astonishment, and that of her Family, she continued in this posture till the Sun was set, and got such a prodigious quantity of Linnen by this means, that next Week she was able to buy out her Lease, and is now the Topping Dame of the Parish.

Duke. What think you now, Father, of Long John's Story?

John. This Miracle in a moment run through the four Northern Counties; every Village and Hamlet rung of it; nay, it cross'd the *Tweed*, and fill'd the Ears of the unbelieving *Scots*. The Priest, wherever he came, was Worshipt and Respected like a

little Divinity, and the Woman was magnified by all as a true pattern of the primitive Zeal, Piety, and Charity, since Heaven had been at the Pains to reward her in so extraordinary a manner.

Priest. Honest Friend let me desire you to be as concise, as you can for in plain truth I am weary of your story already.

John. At the lower end of this Village (where the abovementioned Miraculous Scene happen'd) lived another old Woman, a Catholick likewise by Perswasion, who hoping to gain as much by her Godliness as her Neighbour had done before her, looked out, as sharply for the Father, as a *Yorkshire* Attorney does for a purse-proud litigious Client. At last to her mighty satisfaction she sees him go by her door, immediately she trots after him, tells him of the depth of the ways, and the great danger he run of being lost, desires him to consult his own safety, and not expose himself to those Casualties which he might so reasonably expect from the badness of the ways, and the darkness of the nights. With these plausible Insinuations she wheedles the Priest into her House, and to secure him entirely to her Interest, treats him with a shoulder of Mutton and a couple of Capons for supper.

Duke

Duke. She took the right course to gain her point, I must needs own; forever while you live, Father, tickle a Priest and a Woman by the Belly, if you intend to make them yours.

John. When the Table-cloth was taken away, our cunning Hypocrite, who was resolved to out-do her Neighbour's Entertainment in every respect, and therefore had laid in her Provisions accordingly, brings in a double bottle of Metheglin, fills a Bumper and begins prosperity to the Catholick Religion. She tells the Father, that a judicious Person lately told her, that a Cardinal was coming from *Rome*, who was to make his publick appearance in *Cheap-side*, in Cloth of beaten Silver and Gold, marry was he, and that he was to convert the whole Nation, and then, Father, (says she) we shall see happy times. The honest Priest was so taken up with his Pot and Pipe, that he neither opposed, nor seem'd to approve her Discourse. In this manner they drank and prattled, till the Liquour finding a way into their Pericraniums, they could hardly see one another. The Priest, unable to hold up his Head any longer, desired to be conducted to the Room where he was to lie that Night; the old Woman, with much ado gets him up stairs, leads him to his bed, wishes

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him a thousand good-nights, and so leaves
him with a trusty Jug of Ale by his bed-side
that if he waked in the night, he might
have something to refresh his Conscience
and Thirst at once.

Duke. Well said *John*.

John. By that time the Priest had rigged
himself and was come down into the Parlour,
our ancient Matron had tossed up a nice Break-
fast, out of the remainders of the Capons,
which being highly season'd proved a very
effectual Shoeing-horn for t'other Bumper.
And now with Tears in her Eyes, she began
the same Story, as her Neighbour had done,
lamenting the horrid Ingratitude of the times,
that so Learned and Devout a Man, he as
should want a Shirt; to prevent which for
the future, as far as it lay within her small
capacity, she made bold to make him a small
present of a dozen Ells of her best Linnen
Cloath.

Priest. You'll never have done I'm a-
fraid.

John. The Priest, who was not Conjurer
enough to dive into the bottom of her
Heart, to know whether she was guided by
any Mercenary by-ends, or whether her In-
tentions were real, heartily thanked her for
the

the noble present she had made him, and folding it up under his great Coat, bid her kneel down, and laying his Sacerdotal fist upon her Head, he gave her his Blessing, and pray'd, that whatever this good Woman began to do after he was gone, she might continue a doing till Sun-setting.

Duke. And what fell out upon this?

John. The Father was no sooner got over the Threshold, but our Matron, who had laid all her Tackle in readiness, was going to measure the remainder of her Linnen; but then considering upon second thoughts, what a large Mornings-Draught she had taken with the Priest, and being a Wise Prudent Woman into the Bargain, she thought it would be convenient to make a little water, before she fell to her Work. She did so, and continued in mingent circumstances from the morning till night, evacuating so plentiful a Stream, that she in a manner occasioned a second Deluge. In short, all the low Lands in *Northumberland* suffered by it. Twenty four Mills upon strict examination were found to be overwhelm'd by this sudden inundation, besides Cottages and Hay-ricks numberless. This old Woman, conscious of her own Deceit and Hypocrisie, has not dared to show her head among her Neighbours since this fatal Accident. All true Ca-

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tholicks rejoyce at the just dispensation of
Heaven's Favours, and so my Story con-
cludes.

Duke. Come, *John*, there's something to
make you amends for the pains you have
taken. [*John bows, and quits the Room.*]
Well, Father, what's your opinion now of
this Miracle,

Priest. Out of respect to your Grace, I was
content to fit out the whole Story, tho' I
guess'd at first whereabouts it wou'd end.
But since your Grace is pleas'd to demand my
Opinion, all I can say in the matter is, that
it was contrived on purpose to make us poor
suffering Catholicks ridiculous to the Peo-
ple.

Duke. Alas! poor Sufferers, in troth I pit-
ty you. However, Father, I dare lay a small
Wager with you, that where your Church
has Suffer'd once, she has made the Re-
formed Suffer a hundred times. I need not
descend to Particulars, every Country in
Europe being able to bear Testimony to
this Truth.

Priest. I find, then, I can expect to make
no Profelye of your Grace.

Duke

Duke. Be assured, that neither you, nor any of your Cloth will ever gain that point upon me—I tell thee, Father, frankly and freely, that were there no Idolatry, nor Superstition, nor Cheating practised by thy Church, as I am sure there is, I wou'd have nothing to do with her, while she damns all that are not within her own Pale, which is almost three parts in four of the Globe. A Church without Charity, the distinguishing Character of *our* Religion, for all she Glitters with Jewels and Gold, is no Church for me I promise you.

Priest. Tho' I have been unsuccessful in my well-meant Endeavours; yet I shall always continue to pray for your Grace's Conversion.

Duke. As for that, do as you please, it signifies nothing; but fail not commend me to their Majesties, and tell them, that tho' I cannot bring myself to be of their perswasion, yet they have not a more dutiful Subject in their three Dominions than I am. *After a few Compliments, his Grace and the Priest parted.*

The End of the Conference.

AN
 ESSAY
 UPON
 REASON,
 AND
 RELIGION,

In a Letter to *Nevil Pain, Esq;*

By *George Late Duke of Buckingham.*

IN Compliance with your Desire, I send you some of my Thoughts of Religion, the rest you shall have the first opportunity.

There is nothing that gives Men a greater dissatisfaction, than to find themselves disappointed in their Expectations, especially of those things, in the having or not having, of which they themselves are most concern'd And therefore, all that go about to give Demonstrations

monstrations in matters of Religion, and fail in the attempt, do not only leave Men less Devout, than they were before, but also with great Pains and Industry lay in their Minds the Grounds and Foundation of Atheism; for the generality of Mankind, either out of Laziness or Diffidence of their being able to Judge aright, in points that are not very clear, are apt rather to take things upon trust, than to give themselves the trouble to examine whether they be true or no; but when they find what a Man undertakes to give them for a Demonstration is really none at all, they do not only conclude that they are deceived by him, but begin to suspect, they have been ill used by those who first imposed upon them a Notion, for which perhaps no Demonstration can be given, and from this Suspicion they run to another of a more dangerous consequence, that what is not demonstrable, may also not be true.

I shall therefore in this short Essay make use of another Method; and content myself with endeavouring to shew, what in my opinion is most probable; Demonstration being, as to matters of Faith, absolutely unnecessary, because if I can convince a Man that the notions I maintain are more likely to be true, than false, it is not in his power not to believe em; no Man believing any thing because he has a mind to believe it, but because his Judgment is convinced, and he cannot

cannot chuse but believe it, whether he will or no; and belief is all, that is required of us in the speculative part of Religion: besides demonstration being such an Evidence of a thing, as shews the contrary of it to be impossible, it is, if you mark it, a pretty whimsical kind of Expression, to say, that a Man does but believe a thing to be so, which he is sure cannot possibly be otherwise; it's Just as ingenious as if one should profess, that he hopes he shall but begin to have a thing to morrow, which he is already this Day in possession of, Belief and Faith being as entirely swallow'd up in Demonstration, as Hope is in Fruition. My Design in this Essay, is to induce Men to a belief of Religion by the strength of Reason, and therefore I am forced to lay aside all Arguments which have any dependance upon the Authority of Scripture; and must fashion my Discourse, as if I had to do with those, that have no Religion at all.

The first main Question, upon the clearing of which I shall endeavour to ground the Reasonableness of Mens having a Religion or Worship of God, is this: Whether the World has ordered it self to be as it now is, or was contrived to be so by some other being of a more perfect, and more designing Nature? For whether or no the World has been Created out of nothing, is not material to our purpose; because if a supreme Intelligent Agent has framed the World to be what it is, and has made us to be what we are,

we

we ought, as much to stand in awe of it, as it it had made both Us and the World out of nothing: yet because this latter Question ought not to be totally pass'd by; I shall first take the liberty to offer some Conceptions of mine upon it. The chief Argument used against God Almighty's having Created the World is, that no Man can imagine how a Thing should be made out of nothing, and for that reason it is impossible he should have made the World, because there is nothing else out of which it could be made,

First, Then, I cannot chuse but observe, that to say because we are not able to Imagine how a thing should be, therefore the being of that thing must be impossible, is in it self a desigenuous way of Argumaention, especially in those, who at the same time declare they believe this VWorld to be Eternal, and and yet are as little able to Comprehend how it should be Eternal, as how it should be made out of nothing.

In the next place I conceive that nothing can be properly said to endure any longer than it remmains just the same, for in the Instant any part of it is changed, that thing as it was before is no more in being. In the third place that every part of this VWorld we live in, is changed every Moment, and by consequence that this whole World is so too; because the whole is nothing else but what is composed of every part, and that therefore we cannot properly say, that
this

this World has continued for many Ages, but only that all things in this World have been changed for several years together.

To evade which Opinion, those who maintain the Eternity of the World, are forc'd to say, that the matter of it is not changed, but the accidents only, tho' this be a sort of Argument, which they will not allow of in others, for when it is by Papists urg'd in defence of Transubstantiation in the Sacrament; that the Accidents of the Wafer remain, though the Substance of it be changed, they reject that, as a ridiculous notion; and yet it is not one jot more absurd to say, that the Accidents remain when the Matter is changed, then that the Matter remains when the Accidents are changed: Nay of the two the Asserters of this latter Opinion are the least excusable; because they boldly attribute it to a natural cause, whereas the Papists have the Modesty at least, to own it for a Miracle.

But that the weakness of this Imagination of separating Accidents from Bodies may the plainer appear; let us examine a little what the meaning of the word *Accident* is. *Accident* then does not signifie a Being distinct from *Body* or *Matter*; but it is only a word, whereby we express the several ways we consider of what we find in a Body or Matter that is before us: For example, if we perceive a Body to have length, then we consider

sider of that length, as an Accident of that Body; and when we perceive a Body to have a Smell or Taste, then we consider of that Smell and that Taste, as Accidents of that Body: But in none of these Considerations do we mean, that any thing can have length, smell, or taste; but what really is a Body; and when any thing, that had a Smell or Taste, has left off to have a Smell or Taste, it is because that part of it, which had a Smell or Taste is no more in it; so that upon a nice Examination of the whole matter I am apt to believe this will appear to be the Case; that there can be no changing of Accidents, but where there is real change of Bodies.

But to proceed a little further, the Question being, whether it be more probable, that this World, or that God almighty has been from all Eternity, I think I may adventure to affirm, that of two Propositions the least probable is that which comes nearest to a contradiction; now nothing can come nerer to a Contradiction, than that of the same Being should be the same for ever, and yet Continually Changed, or not abiding the same one moment, and therefore I conclude it is less probable, that this Changeable VWorld should have been from all Eternity, than that some other Being of more Excellence, and greater Perfection should be so, whose very Nature is incapable of Change.

But

64 *On Reason and Religion.*

But I have already exceeded the Bounds of a Letter, which obliges me to defer the Prosecution of my Argument till my next; who

am Yours,

Buckingham.

To Mr. Clifford, on his HUMANE-
REASON.

YOUR Little, but Valuable Book I have perus'd, with a great deal of Pleasure, tho' not without some concern; for while the *Truth* it contained afforded me a manly Satisfaction, I was concern'd to reflect what Enemies you would raise by so honest an Attempt. The *V*World is made up, for the most part, of Fools and Knaves, both irreconcilable Foes to Truth: The *First* being Slaves to a blind Credulity, which we may properly call Biggotry; the *Last* are too Jealous of that Power, they have usurp'd over the Folly and Ignorance of the others, which the Establishment of the Empire of Reason wou'd destroy. For Truth, being made so plain and easie to all Men, wou'd render the designs, and Arts of Knaves of little use in those Opinions, which set the *V*World at odds, and by
the

the Feuds they maintain enrich those who in a Charitable Peaceful VWorld must starve.

You must expect, therefore, that the violent Partyzans of every side will be your profess'd Enemies; who, tho' they *All* pretend to be zealous of the *Truth*, and to aim at its Triumph over Error, yet not one of them are for allowing any means of our arriving at it but by giving into their Principles; for with each side all *Truth* is nothing but their Opinion: While that Love and Unity, which the Divine Love of the Gospel prescribes, is the only thing they all forget, and wou'd perswade the World out of, under the specious Name of Zeal for the *Orthodox*. As if Religion had its Fundamentals in *Wrangling* and *Obstinacy*.

This has made each Party such Enemies to Moderation and Liberty of Conscience, when it got to the helm; which if once justly and firmly Establish'd, wou'd open the door to that Peace, which the Gospel was bestow'd on us to introduce into the World. *Lucretius* from his Reflection on the Sacrificing of *Iphigenia*, for a Wind at *Aulis*, forms his celebrated Epiphonema *Tantum Religio potuit suadere majorum*. But what wou'd he have said if he had liv'd after the Establishment of the *Christian Religion*? Since the Heats and Animosities betwixt the *Arians*, and *Orthodox*; the several Opinions that started up among them? when once the Heathen Folly was sunk and remov'd, Power soon deboch'd

the Principle, which Christ gave, as the Characteristic of his Disciples *the Love of one another*. If he had seen how many millions of Men lost their Lives, in the Contests about the Supremacy of the Popes; and the Quarrels betwixt the Emperours, and the Bishops of *Rome*; or the one and twenty Millions destroy'd by the *Spaniards* in the Reduction of the *West-Indies*; who thought in the spreading their Religion in those parts the Maxim of Mahomet preferable to that of Christ, when they prefer'd the Power of the Sword to that of the Gospel, when they knock'd so many Millions on the head, rather than be at the trouble of converting them. If he had known the noble methods of the Inquisition of the *Romanists*, and the penal Laws of the Reformed, by which in our Nation alone, in a few years, three score thousand Families were ruin'd he wou'd have been no longer amaz'd at the Sacrificing one poor *Green-sickness Girl*.

But when the Reformers had cast off the unsufferable Bondage of *Rome*, and rescu'd the Gospel from the Impositions and Impositions of that Church, one wou'd have imagin'd they should have cast away that odious Maxim of confining and imposing on the Consciences of those, they had set free; and never have dreamt of Persecuting them for making use of that Liberty, they had pretended to establish, by requiring an Implicit Faith in them, and their Doctrines, when they wou'd

wou'd not allow it to those of the Church, they had forsaken for her Errors, and Tyranny. For to me it is very unaccountable, that they should pretend to tell us, that we should now freely consult the VVord of God, and at the same time deny us to understand it for ourselves; since that is but to Fool us with the name of Liberty, without letting us possess the Thing, and we might, as well have continu'd under our old Masters, as be Slaves to new Lords. And this I believe has stopt the Progress of the Reformation. For when the First heat once was over, and considering Men began to reflect, that the Reformation offer'd nothing but Words, that it gave no intire Freedom to Consciences and Enquiries, they saw no satisfactory Motive of quitting their old *Mumimus* for a new *Summus*, and cou'd find no real Advantage in withdrawing from Father *Peter*, to Father *Martin*, and Father *John*, since tho' these disclaim'd the *Infallibility*, the other usurpt, yet they still, without that Guard, demanded our Belief of their Doctrines, tho' not less absurd and ridiculous.

There is no way, indeed, left to make the *Reformation* flourish, but its espousing sincerely *A true and perfect Liberty of Conscience*, that is, that it make the Empire of R E A-SON sacred, and not to be invaded by any Party. But till this be effected, your Book will be attacked on all hands by Men that are

so little Friends to God, and humane kind, that they are for destroying the very Distinction betwixt Man and Beast, that is *Reason*: as if the God of *Man* and *Reason*, cou'd make it essential to Religion, to make us cease to be Men.

For my part, I hope I am, as good a Christian, as any of these fiery Gentlemen, and yet from my Perusal of the Bible I can find no Ground for so monstrous a Principle, nay on the contrary I can find no way of confuting the Enemies of Religion, the Papists and Atheists, but by *Reason*, and the Interpretation of Scripture, by that *Infallible Guide*. I call it an *Infallible Guide*, because without its help we must continually wander in the Dark after the *Ignis fatuus* of every Opinion, that can quote Texts, or Authority for its *Orthodoxy*. But when we consult that, all Disputes soon cease, and Truth soon shines out as bright, as the Noon-day Sun.

Most, if not all Religious Sects, tell us, that a *true Faith* is necessary to Salvation, and yet they allow us no certain means of arriving at that *true Faith*. Now, 'tis contradictory to the very Essence and Being of a God, that he shou'd require a true *Faith* of us, and yet leave us no way to arrive at it, nor any Marks of the *True Faith*, which must inevitably be, unless you permit us the free and uncontrou'd use of our REASON; and that indeed willeasly, and soon, through the New Testament

ment lead us to the certain meaning of Christ and his Apostles.

From what I have said, you will find, that 'tis my opinion that you have done a noble service to Religion, in asserting the Empire of *Reason*, And you have this Comfort, that all those, who have any esteem for the noblest of God's handy-Works, *Man*, and any Veneration for the Wisdom, Veracity, and Justice of God, will be your Friends. And then I need not describe the Quality, and Nature of your future Antagonists. Nor have you in reality, any cause to be alarm'd at what they shall say. You have too much Sense to value the Censure of Fools, and too much Honesty to fear the Rage of Knaves; else you cou'd never have so near a place in the Love of

Yours,

Buckingham.

THE
Late DUKE
OF
BUCKINGHAM's Letter,
TO
Sir Henry Thompson.

*A persuasive from his standing against
the Lord Treasurer's Son, for Burgeses
of York.*

Letter I.

SIR,

HAVING promised to be your Friend, I cannot but think my self obliged to be always very much concern'd for you, and therefore I hope you will not take it ill, if I adventure to give you my Advice, as often, as I think it may be for your Service: The noise of the dispute between you and my Lord Treasurer's Son about the being chosen Burgeses for the Town of York, made me tell my Lord Treasurer the other day, that I though the might make you the Complement
of

To Sir Henry Thompson. 71

of not letting his Son stand in Competition with you, considering how earnest you have been in the Election of his Lordship to the same Burgeship before; upon which he shew'd me a Letter you wrote to him, wherein you owned your self to be very sorry for having been forced to accept of it, by some Aldermen of the Town of York, and that you heartily wished to be disengag'd from it by them: The only thing he seems to take ill of you is, that you would so hastily enter into this business, without giving him any notice of it, protesting withall, that if you had, he would never have made the least mention of his Son in the Case. And as to that point, I confess I did not well know what to answer, since it was but a Civility due to any Gentleman in Eng^d and of the least Quality whatsoever. How far you are engaged in this I cannot tell, but let it be as far as it will, if I were in your place, I should not think the being chosen at this time worth the disobliging so considerable a Friend, as my Lord Treasurer is. In short, if this Contest goes on it will breed an irreconcilable quarrel between you; and I cannot for my Life think that would be for your advantage, at least I am sure it would be very disagreeable News to

Sir,

Your most Affectionate Friend,
And humble Servant.

At the Cock-pit.

Sep. 4. 73.

G 4

Buckingham.

THE

THE
Late Duke of
BUCKINGHAM's Letter
TO THE
Lord M A Y O R
AND
A L D E R M E N
of the City of
Y O R K.

*To perswade them to chuse the Lord
Treasurer's Son, for one of their Burgesses.*

Letter II.

My Lords, and Gentlemen,

UPon the Answer of a Letter I writ to Sir
Henry Thompson, wherein I advised him
to put a Complement upon my Lord Treas-
urre, in not opposing his Son's Election to
the Burgeship of the Town of York, I am
forced

To the Lord Mayor and Aldermen. 73

forced to address my self to your Lordship and your Brethren, because he tells me, he would be very willing to give over this Contest, if your Lordship and the Aldermen would give him leave to do it. I know not for what reasons you have resolv'd (as Sir Henry Thompson has inform'd me) to choose none hereafter to serve you in Parliament, that are not of your own Corporation; but methinks considering the Zeal my Lord Treasurer has had for your Service, and how much it may be now in his power to shew it, you ought not to begin at this time to put that Rule into Practice, since it would look, as if you did it because he had diserved you in that Employment, I am sure no Man can be more passionately zealous for the good of the Town of York than he is, of which I could give you some late unquestionable demonstrations, but that it does not become me to speak of it, because I am concern'd in it my self. This at least deserves, that you should not put an Affront upon him, which under favour it would be, if you should refuse to let his Son serve in his stead, since perhaps he is the first Man of his quality, who was ever deny'd that kindness upon a removal out of the House of Commons, into the House of Peers. I come now to my own part, I am sure I have never deserv'd your unkindness, and if you have any consideration of me, I desire
you

The Late Duke of Buckingham,
you to shew it, in not putting a neglect upon
my Lord Treasurer, since by it you would lay
an Eternal disobligation upon

My Lord,

and Gentlemen,

Your most Affectionate,

And humble Servant,

BUCKINGHAM

Dr. Sprat

Dr. *Sprat* Bishop of
R O C H E S T E R

To Sir Henry *Thompson*,
About his Election for York.

Letter III.

Dear Sir Harry,

I Am commanded by my Lord Duke, to desire you to give over your interest in the Election for the Burgeses of *York*, which I do in his Grace's Name, and he says, you will do him a great favour in it. In your Letter to Mr. *Clifford*, I hope you will give me an Answer to this request of his Grace's: and so order it, that I may shew it to my Lord Duke without your taking notice of any correspondence between you and Mr. *Clifford*. I pray let the Answer be written with, as much caution on your side and respect to my Lord Duke, as is consistent with your true Interest.

I am,

your most Faithful Servant,

Tho' Sprat.

THE

THE
Late DUKE
OF
BUCKINGHAM,
TO
Sir HENRY THOMPSON,

About Buying a House and Gardens.

Letter IV.

Whorthrop Dec. 1st.

SIR,

I Have receiv'd your Letter concerning the House and Gardens near my Lord *Fair-fax's* House in *York*, and though what is asked for them, be perhaps more, than they are worth, I shall not stick at the price, so I be assured of the convenience of having the little back way behind the House stopped up, without which I confess I do not well know how I shall be able to live there. I do therefore

To Sir Henry Thompson, &c: 77

fore desire you to send me Word positively, whether it may be done or no; and how far the Circumstance of its being called the King's High-Way, makes it necessary for me to have some Grant of it of his Majesty, that I may get it done when I am at *Oxford*, which will be in a few Days, where I shall not fail to release Captain *Mountjoy*, if he be not freed before I come. I am so little able to make Complements to those, I Love, and I Love you so much, that I shall use none to you, only in Plain *English*, like an honest Country Gentleman, I shall assure you, that I am with all my heart,

Your most Affectionate

Friend and Servant,

Buckingham.

THE

THE
Late DUKE of
BUCKINGHAM

TO
SIR HENRY THOMPSON,

*About an obliging order of the Lord Mayor
and City of York in his Favour, and
other things.*

Letter V.

Jan. 2d. 65

SIR,

I Cannot exprefs to you, how extreamly
I am pleased at the Order I received from
my Lord Mayor and the City of York con-
cerning the Lane behind my House, and
though the Convenience I shall receive by it
be very great ; yet I assure you the Demon-
stration it gives me of their Kindness, is
that

is that in it, which I value, and esteem most. When your Letter came to me. I being upon my remove to Oxford, thought it best to defer the sending you an Answer till my Arrival there, in hopes that I might at the same time send you some good News of what the City of York has so often recommended to me, and which I shall industriously labour for, whether I be concern'd in it or no: But meeting with the Duke of Monmouth and my Lord Arlington upon the way, they perswaded me to come with them to my Lord Croft's House, a few miles distant from this place, so that I am forced to desire you to make my excuse to my Lord Mayor, for not writing to him sooner: I have appointed Jackson my Bayliff at Honlsly to wait upon you and receive your Directions for the drawing such a Paper, as will be requisite for finishing that Favour which the City of York are resolved to do me. As for the little House and Gardens on the other side of the Lane, I shall not meddle with them at present, since they are held at so high a rate, but I desire you to conclude a bargain immediately for the other House on the left hand, as you come in, and for the Close that belongs to it on the other side of the Land, where I intend to have my stables and I shall immediately provid the Money. I hope I need not tell you that I Love you. I should

80 To Sir Henry Thompson,

should be very unworthy if I were not from
the Bottom of my Heart,

Sir,

Your most trusty,

Affectionate Servant,

Buckingham.

The Duke of Buckingham,

To Sir HENRY THOMPSON

A Letter of Recommendation.

Letter VI.

SIR,

THis Bearer came up to Town about
a Business, he will acquaint you with,
if there be any probability, that the Man's
Intelligence at York be true, I shall do what
he desires; but I would not be engaged upon
a foolish thing, and therefore I desire you to
examine the Man for me, he is a Prisoner
now at York, and his name is *Lussels*, of
which this bearer will give you an account.

I am,

Your most Affectionate Friend and Servant,
Lond. March 8.

Buckingham.

THE

80

ADVICE

TO A

PAINTER.

To draw my *L. A—ton*;

Grand Minister of State.

By George late *Duke of Buckingham.*

FIRST draw an arrant Fop, from top
(to toe,

Whose very Looks at first dash shew him so:

Give him a mean proud Garb, a dapper Face,

A pert dull Grin, a black patch cross his Face,

Two goggle-Eyes, so clear, tho' very dead,

That one may see, thro' them, quite thro'
his Head.

H

Let

81 *The STATESMAN,*

Let every Nod of his, and subtile Wink,

Declare the Fool would Talk, but cannot
(Think.

Let him all other Fools so far Surpasse,

That Fools themselves point at him for an
(Ass.

Next all his Implements of Folly draw,

His Iv'ry-staff, his Snuff-box and * *TATTA*

That pretty babe, that makes his Lp. glad,

And all the Company besides so sad;

She who in State is brought, to smooch his
(Brow,

When he has rul'd the Roast, the Lord knows
(how.

For tho' to us he's stately like a King,

He'll joke and droll with her like any thing.

Paint at the door attending night and noon

Povey the Wit, and R—— the Beau-garzon,

* His Daughter.

Who

Who at his Entering shews a foot of Chin,
To let you know his Face is coming in.
Behind him let advance, in Fear and Choller,
Tit—s the Jew, the Pedant, and no Scholar.
Who for bold silly Jests, is so renown'd;
Then shut the Door, and let 'em all clinch
(round,
For that's their proper Talent; tho' our
(Fate
Has made them woful Ministers of State.

H 2

UPON

Upon the Installment,

O F

Sir ---Of---n, and the

Late DUKE

O F

NEW-CASTLE.

By George Late Duke of Buckingham.

ALL who had hopes it e're might be
(their Fate,
To have Preferment in the Church or State,

At *Windsor* were commanded to appear,

To see an Object strange, was shewing there.

Coachfulls of Fools went thither, great and
(Small,

Five Lords, six Bishops, and the B---es all:

Back-

Backwell and *Vynner*, with the merry Crew,

Of all the *Bankers*, and the *Voters* too;

Besides a throng of Ladies, that did press

To pay their Duty to the *Treasurers*:

Who, tho' my Lord, to govern things may
(boast,

Does with her Honour's Prudence rule the
(Roast.

Both he, and she, are Persons of fine Parts,

And have peculiar ways of gaining Hearts.

First he brings always with him a sweet
(Savour

To win the Courtier's Love, and Courtier's
(Favour,

Then she puts on a Fore-head-cloath to please

The City and the Godly Folk, she says:

And so with ease, and without Cost, or pother,

They get a World of Friends one way, or other.

For they were worse, than Devils, could oppose

Such taking Charms, both of the Eyes and
(Nose.

Each Waiter there, was fitted for his Station

Babb's for deep sense, *Trerice* for Conversa-
(tion,

And *Lauderdale* to gratifie the Nation,

Progers did represent Iniquity,

And that old Cuckold *F—* it you might see

Kissing's Fore-finger for Civility ;

And whistling gravely to himself a Song,

He has been practising, God knows how long!

This b'ing adjusted, on they all did prance,

Throwing their Arms out *Alamode de France*;

VWhich made Men stare, and put them to a
(stand,

Every one crying by my Troth, 'tis Grand,

St. George himself came in upon this Summons,

Drest

Drest like a Member of the House of Com-

(mons;
With a plain Suit, plain Belt, Plain Band and

(Staff,
And ready still from looking grave, to laugh.

For these brave House of Commons Men

(we see,
Do all both *Polls*, and *Drolls* affect to be.

More to resemble them, his look was proud,

His Gate fantastick ; and he ask'd aloud

Of all he met with, what means all this

(Croud?)

One of the Standers by reply'd — they
(say,

Two pale Knights are to be Install'd to day.

Straight *Alhemarle* advanc'd with *Lauderdale*,

Methinks then, quoth St. George, these are
(not pale;

They look as if they had been taking Bum-
(pers

Yes said the other, these two Knights are
Thumpers,

Who for their Bulke were chose, with much
[adoc,
To grace the Thinness of the other two.

Well, crys St. George, let's see then who comes
(next ?

It was *Newcastle*, who was much perplext,
Between the care of decently conveying,
And how to save half of his Offering.

The brave St. George strait knew he was an
(Afs,
Yet for his Father's sake, he let him pass.

But whisper'd thus in pale Sr. O--s Ear,

Away thou worthless Rogue, what mak'st
(thou here ?

How dare you in this Chappel keep a quarter,
With your blew Lips, blewer then Robes or
(Garter ?

Go get a Shroud to match your Face and
(Breath,
Bedrest, as well as look and smell, like death.

Twas

'Twas that alone at first which Nature meant,
Your Loathsome Carcass still should represent
For so unlively and so Nauseous too,
Is every thing you either say or do ;

That even your base Ingratitude does give
The least Offensive tokens, that you live.

You're such a scurvy, stinking, Errant Knight,

That when you speak a Man wou'd swear
(you S—te :

Then in a trice he flew from thence and tore

His pert Wif's Crocket off ; who curst and
(swore,

Bit her thin Lips, and rail'd like any punk,

Whilst pale Sir O—n opned his and stunk.

Upon

Upon the MONUMENT.

By George Late Duke of Buckingham.

HERE stand I,
The Lord knows why,
But if I fall,
Have at you all.

*Upon the following Passage in the Conquest
of Granada, a Tragedy, Written by
Mr. Dryden.*

By George Late Duke of Buckingham.

FOR as old Selin was not mov'd by thee
Neither will I by Selin's Daughter be.

A Py a Pudding, a Pudding a Py,
A Py for me, and a Pudding for thee:
A Pudding for me, and a Py for thee,
And a Pudding-Py for thee and me,

A
Familiar EPISTLE
TO
Mr. JULIAN,
Secretary to the
MUSES.

By George Late Duke of Buckingham.

THOU common shore of this Poetick,
(Town

Where all our Excrements of Wit are thrown.

For Sonnet, Satyr, Bawdry, Blasphemy

Are emptied and disburden'd all on thee:

The Choll'rick Wight, untrussing in a Rage,

Finds thee, and leaves his load upon thy Page.

Thou

Thou *Julian*, or thou wise *Vespasian* rather,
Dost from this dung thy well pick'd Guineas
(gather.

All Mischief's thine Transcribing, thou wilt
(stoop
From Lofty *Middle-Sex*, to lowly *Scroop*:

What times are these, when in that Hero's
(Room }

Bow-bending *Cupid* does with Ballads come }

And little *Ashton* offers to the Bum— }

Can two such Pigmies such a weight support,

Two such *Tom-Thumbs*, of Satyr in a Court?

Poor *George* grows old, his Muse worn out
(of Fashion;

Hoarsly she sung *Ephelia's* Lamentation.

Less art thou helpt by *Dryden's* Bed-rid Age

That drone has left his sting upon the Stage.

Resolve me, poor Apostate, this one doubt

What hope hast thou to rub this Winter out?

Know

Know and be thankful then, for Providence

By me has sent thee this Intelligence.

A Knight there is, if thou can'st gain his
(Grace,
Known by the name of the *hard-favour'd-Face*,

For Prowess of the Pen, Renown'd is he,

Descended from *Don Quixot* Lineally.

And, though like him unfortunate he prove,
Undaunted in attempts of Wit and Love.

Of his unfinish'd Face, what shall I say,

But that 'twas made of *Adam's* own red Clay,

That much, much Oaker was on it bestow'd;

God's Image 'tis not, but some *Indian* God.

Our Christian Earth can no resemblance bring

But Ware of *Portugal* for such a thing.

Such Carbuncles his fiery Face confess,

As no *Hungarian* Water can Redress.

A Face

A Face which shou'd he see but Heaven was
(kind,

And to Indulge his Self-Love, made him
(blind.

He dares not stir abroad for fear to meet

Curfes of Teeming Women in the Street.

The least cou'd happen from that hideous
(fight

Is that they shou'd Miscarry with the fright:

Heaven guard 'em from the likeness of the
Knight.

Such is our charming *Strephon's* outward Man

His Inward parts let those describe who can :

But by his Monthly *Flowers* discharg'd abroad,

'Tis full, brim full of *Pastoral* and *Ode*:-

E're while he honour'd *Bertha* with his Flame;

And now he Chants no less *Lovisa's* Name.

For

For when his Passion has been babling long,

The froth at last breaks forth in to a Song.

But sure no Mortal Creature at one time

Was e're so far o're gone with Love and

To his dear self of Poetry he talks, (Rhime.

His Hands and Feet are scanning as he Walks.

His Squeezing Looks his pangs of Wit accuse,

The very Symptomes of a Breeding Mule.

And all to gain the great *Lovisa's* grace;

But never Wit did pimp for such a Face.

There's not a Nymph in City, Town, or Court,

But *Strephon's Billet doux's* have made them

Still he loves on, yet still as sure to miss, [sport.

As they, that wash an Ethiop's Face, or his.

What Fate unlucky *Strephon* does attend,

Never to get a Mistress, or a Friend?

Strephon a like both Wits and Fools detest,

Because like *Æsop's* Bat half Bird half Beast.

For

For Fools to Poetry have no Pretence,

And common Wit supposes common Sence.

Not quite so low as Fool, not quite a Top,

But hangs between 'em both, and is a Fop.

His Morals like his Wit are Motley too,

He keeps from arrant Knave with much a-

But Vanity and Lying so prevail, ^{(doe.}

That one Grain more of each wou'd turn

He wou'd be more a Villain had he time: ^{(the Scale.}

But he's so wholly taken up with Rhime,

That he Mistakes his Talent, all his Care

Is to be thought a Poet fine, and Fair.

Small Beer and Gruel are his Meat and Drink,

The Diet he prescribes himself to think.

Rhime Next his heart he takes at Morning-

Some Love-Epistles at his hours of Sleep. ^{(Peep,}

So

A Familiar Epistle,

96

So between Elegie and Ode we see,

Strephon is in a course of Poetry,

This is the Man ordain'd to do thee good,

The *Pelican* to feed thee with his Blood.

Thy Wit, thy Poet, nay thy Friend, for he

Is fit to be a Friend to none but thee :

Make sure of him and of his Muse betimes,

For all his Study is hung round with Rhimes.

Laugh at him, Juggle him, yet still he Writes,

In Rhime he challenges, in Rhime he fights.

Charg'd with the Last and basest Infamy,

His business is to think what Rhime's to *Lye* :

Which found in fury he Retorts again,

Strephon's a very Dragon at his Pen.

His Brother Murder'd, and his Mother

His Mistress lost, and yet his Pen's his Sword,

NOTION

Taken out of

TULLIE's Dialogue,

De Senectute.

By George Late Duke of Buckingham.

IF all the Gods should now a fancy take,
Some one of us a raw young Blade to
(make ;

Is there a Slave or Lord, (for Lords we see
Nothing else now-adays, but Slaves will be)

That wou'd not say, Gods! in your Doom
(be steady

I have been long enough a Fool already.

Name

Taken out of Tullie's Dialogue. &c. 98
Name but one Feat of theirs so little vain,

We should not blush to practise o'er again.

They are such beastly Rogues in all they do,

Their very Vices are Unmanly too.

Wou'd you be dully drunk? Break open doors

To kick a nasty Bawd, or cuff poor Whores?

Or all we meet with in the Streets abuse,

As our brave Anti-wits and great Ones use?

Nay cou'd we yet do grander things than
(these,
Murther an harmless Watch-man on his knees;

Go Travel afterwards for more Renown,

Come home again; cut Capers up and down,

And then take *Mastricht*; hard by *Windsor*
(Town.)

Were not the worst of Deaths a greater Bliss;

Than such a vile, insipid Life as this?

There never was but one, yet Sot enough

Cou'd wish to live for such base silly stuff.

PUMP-PARLIAMNT

A

SATYR.

By George Late Duke of Buckingham.

I.

Curse on such Representatives

That tell us all, our Bearn and Wives,

Quoth *Dick* with Indignation;

They're but an Engine to raise Tax,

And the whole Business of their Acts,

Is to undo the Nation.

II.

Just like our Rotten Pump at home,

We pour in Water when 'twon't come,

And

And that way get more out ;
So when mine Host does Money lack,
He Money gives among this Pack,
And then it runs full spout.

III.

By wife Volk I have oft been told,
Parl'ments grow naught as they grow old
VVe groan'd under the *Rump*.
But sure this is a heavier Curse,
That sucks and drains thus every Purse,
By this old *White-Hall-Pump*.

Optimum quod evenit.

OR,

*An Epigram occasioned by the King's
reproaching him with an Oversight.*

By George Late Duke of Buckingham.

By hidden Springs Man's smallest Actions
(move,
VVound up by an unerring Hand above.

VVhy say you then, that this or that's amiss;
Since nothing cou'd be Better, than what *Is*?

The CABBIN-BOT.

By George Late Duke of Buckingham.

Nay he could Sail a Yatcht both nigh and
(large,
Knew how to trim a Boat, and steer a Barge :
Cou'd

Cou'd say his Compass, to the Nations Joy,

And swear as well as any Cabbin-Boy.

But not one Lesson of the Ruling Art,

Cou'd this dull Blockhead ever get by heart.

Look over all the Univerſeal Frame,

There's not a thing the Will of Man can

In which this Ugly, perjur'd Rogue delights,
(name,

But Ducks, and loyt'ring, butter'd Buns, and
(vvhites.

The D U C K S.

By George Late Duke of Buckingham.

WHilst in the State all things look smooth
(and Fair,
I le dabble up and dovn and take the Ayr.

But at the first appearance of foul Weather,

I and my Ducks vvill quack avvay together.

LETTER

TO

Mr. Owen Swan,

AT THE

Black Swan Tavern, in
BARTHOLOMEW-LANE;

*Upon his forgetting to send him Wine into
the Country.*

Friend Swan,

YOU Promised to send me some Wine :
you forget your Friends. I must excuse
you: great Wits have short Memories. Pray
remember me to the Rakes: tell 'em I wou d
drink their Healths, if you wou'd afford me
Wine, which pray send by the first opportu-
nity, to

Your Friend,

and Servant, &c.

Mr. Swan's

Mr. SWAN's
ANSWER.

By Mr. T. Brown.

SIR,

I Just now receiv'd a Letter from your virtuous Hands, by the same token you was pleas'd to make merry with a certain Friend that shall be Nameless, who to my knowledge thinks of you, oftner than somebody, that shall be Nameless too, does of his Maker. I should thank you too for your Title you give me of a Wit: but Wits have a worse fault than Forgetfulness: the ill-natur'd World calls it Poverty. Wit and Poverty you know are as inseparable Companions as War and Poverty: And this may be the true Reason, why the Wits lie under the Scandal of Forgetfulness: The Rakes last night were all in Bodily Health, and Drank yours heartily, even your humble, who so tho' being no Wit, nor pretends to it, the bare mention of your Name does somewhat inspire him thus to accost you in the Poetical way.

I Owen

I, *Owen Swan*, the most sincere and honest
 That e'er drew VVine in Quart or Can (Man
 From *Beer sheba* unto *Dan*;
 Most humbly thanks you, for your Sage Epistle,
 Tho' my Muse can't sing, she'll strive to whistle.
 Your Vertuous Name I never think of,
 But in full glass your Health I drink off,
 Those vertuous Gentlemen, the Rakes,
 Last night were in for Ale and Cakes;
 (For Wine I mean) but you'll forgive Mistakes.
 The VVits, dear Brother——
 Are us'd to Pardon one another;
 And may *Old Nick* your humble take
 And as a Neighbour brews, so may he never
 (bake,
 If he'd not drink a Ocean for your sake.
 My Verses Limp, and why 'tis meet
 They keep proportion to the Feet
 Of him who to his Celler ran
 To fill your Bottles, *Owen Swan*.

A Satyr

SATYR

Against LOVE,

And WOMEN.

By Captain Alexander Ratcliff.

THou doating fond besotted Amorous
(Fool,

Shame to thy Sex return again to School,

A Whining Lover is a sorry Tool.

Learn a new Lesson, vex thy self no more,

Kick that blind Bastard *Cupid* out of Door,

His Mother *Venus* was a Common Whore.

What is't that makes thy Sense and Reason

(stray?

And fondly bears thy Captive Soul away?

Is it her Beauty makes thy Heart her Prey?

The fairest Face that ever Nature made,

A little Sicknes soon will make it fade,

'Tis nought but Worms and Dust in Masque-

(rade.

Or

Or do you on your Mistress Virtue doat,
 Tell me, I should be very glad to know't,
 What Vertue dwells under a Petty-coat?

Women are strange Dissemblers, They'll
 (appear
 So sweetly Innocent and good, you'd swear
 They were all Angels, when they Devils are.

Doth she a Magazine of Wealth command,
 Fetch'd from the Bowels of the Sea and Land,
 The Oriental Pearl, and *Indian* Sand?

Those glittering Toyes indeed may please
 (the Eyes
 Of some base Miser; but the brave and Wise
 Place their Content beyond such Fooleries.

Fill me a Bowl with some Rich *Grecian*
 (Wine,
 That sprightly Nectar shall my Wit refine,
 And make me bravely Act the Libertine.

In Bacchanalian Feasts I'll Sorrows drown;
 And when my Blood grows warm I'll range
 (the Town,
 And Seize on all I meet, Fair, Black, or Brown.

Women by Nature were at first design'd,
 To be enjoy'd by Man, and thou shalt find,
 If this proves cross, the next will be more
 (kind.

Their

Against Love, and Women, &c. 108

Their Inclination's strong what e'er they say,
And hate who Court the dull Platonick way;
That Monsieur pleases best, who's brisk and
(Gay:

No longer then in whining Language Court:
But if your Mistress does deny you sport,
Ravish her first, and then she'll thank you
(for't

Perhaps she'll faintly strive and cry you
(Men
Are wondrous rude—I vow you shan't—
(and then

Swear that you never shall come there agen.

The Deed once done; she'll feign herself
(perplex:

Fy, you're wondrous naught—Indeed I me
(next,

But Prethee Dear, when shall I see thee next?

With cunning Arts, thus they inveagle
Man:

But they shall never more my Soul Trappan,
Catch me again you Gypsies if you can.

To spend our precious time 'twixt Hope
(and Fear,

And let a Paltry Woman Domineer,

'Tis better be a Vassall in Algier.

A Poem

P O E M,

*Written by Sir Joseph Tyly, upon his
own Sickneſs at Exon.*

INternal fire my Wretched Life devours,
The fatal Smoak comes reeking thro' my
(Pores.

All day I melt away with fervent Heats,
And the ſame Torment every Night repeats.
By next day's Sun, I'm hotter than before,
That burning *Ætna* cannot ſcorch me more.
The ſilent Flames range every where at will,
And without reſpite, I'm conſuming ſtill.
Come ling'ring Death ! thy kinder viſit pay
And cool my Fleſh into the Icy Clay.
It is to thee, that all our Moments tend,
In thee the Hurricane of Life muſt end ;
As murm'ring Waters from the Ocean crowd,
From whence by nature, no return's allow'd.
For tho' the Seas have leave to Ebb and Flow
The ſtreams of Life muſt always forward go.

ON THE
D. of MARLBOROUGH'S
VICTORY.

THE Conquering Genius of our Isle
(returns
Inspir'd by ANNE the Godlike Hero
(burns.

Retrieves the Fame our ill-lead Troops had
(lost

And spreads reviving Virtue through the
(Host.

In distant Climes the wondring Foe alarms,

And with new Thunder *Austria's* Eagle arms;

The *Danube's* banks forgetting *Cæsar's* name

Shall eccho to the sound of *Marlbrough's*
(Fame.

The *Shepherds* pipes rejoyce o're Gallick blood

And with Eternal purple stain the Flood.

An Account of a Conversation between a Gentleman of Oxford, and Mr. Alsop, the great Rabbi of the Dissenting-Party, about his Majesties Declaration for Liberty of Conscience, in the Year 1687; as also, whether the Church of England-Men, or Presbyterians, are most inclined to an Accomodation.

By Mr. Tho. Brown.

KING James had no sooner declar'd for *Liberty of Conscience*, but the Rabbies of the Dissenters forsook their Lurking Holes among the Godly Sisters, and with their *Crop-ear'd Sanctimony* spread over the Land like the Locusts of *Ægypt*, and almost as numerous. Their diminutive Habit and Band shew'd them the spurious spawn of the Good Fathers the *Jesuits*, who at this time began to parade it in Couples about *St. James's* and *White-Hall*, and the *Savoy*.

Tubs on the sudden grew dear: and I'm told, one Cooper got an Estate, by a Cargo of old Wine Casks, to furnish them with

Pulpits;

Pulpits; the dying Embers of Schism, and Heresie being blown up by this Declaration it burst out in every Corner, here started up *Presbyterians*, there *Mugul-tonians*, one making God damn all but themselves; and the other saving him the Labour, and doing it themselves. Here perk'd up *Anabaptists*, there your formidable *Fifth Monarchy Men*, who were for beginning the Kingdom of King *Jesus*, from that of King *James*; and put an end to *Antichrist*, by striking in with the *Pope*. In short, *Antinomians*, *Socinians*, *Ranters*, *Canterers*, *Brownists*, *Quakers*, and a thousand nameless, and senseless Ring-leaders of Roguery, and Heresie open'd each his Shop of License, which he call'd the *Power of the Word*, and like Quacks, that pretend lying Wonders in their Bills, in such a plenty of Fools and Knaves as this Country abounds with, scarce a gifted Cöbler, but found Contribution of much more comfortable Importance, than his abdicated Last and Awl, so much more gainful it was to stitch Souls, than Soals.

The Bugbear Popery, that at a distance us'd to raise the cry of the whole deep-mouth'd Pack, when now it was present found them the most complaisant Creatures in the World. They were grown so familiar that in the same Coffee-House you might see a *Jesuit*, and a *Holderforth*, joyn with amicable spirit in running down the *Church of England*.

Well they gave themselves violent *Airs* of Religious Moderation, Loyalty, and Conscience; and a thousand things else, of which they formerly abhorr'd the very Name, more than a Miser, Restitution, a Lawyer the end of a Chancery Suit, a Sexton, a Healthy Summer, or an Apothecary the *Dispensary*. 'Twas pleasant to hear the Papists Preach against Persecution, and the Fanaticks for Passive Obedience, and submission to the *Royal Declaration*. The Exclusion Men extoll Succession, and deifie that very Prince on the Throne, when a known Papist, as the *Restorer of God to his Empire over Conscience*, whom they strove so much to deprive of it, when he was but thought so; to hear them address with Lives and Fortunes, for the Royal Family, who had Beheaded one King, and endeavour'd the same to a second; and wish, that they had *Casements in their Breasts for his Majesty to see the sincerity of their Hearts*. When their after Conduct shew'd what confirm'd Hypocrites they were; but they consider'd first, that it was but a Wish, and next, that they spoke to a Man of abundance of Credulity.

But not to dwell longer on this preamble, you must know, that *Oxford* it self was not free from the Visitation; for *Alsop* one of the chief Demagogues of the Schism was there, and like another Gentleman in Black, sought whom he might devour, amongst the rest he attack'd the Tabernacle of a young Gentleman

man of my acquaintance, with more, than Jesuitical Impudence and Complaisance, and often beat about the Bush, to start a Convert in him; one of their Conferences be related to me in the following Manner.

Mr. *Alsop* and my self being met, and fallen on our usual dispute, I am surpriz'd said I, to find those, who us'd always to rail more at the very *Fantom of POPERY*, which they imagin'd to be in the *Church of England*, than Porters at the Penny-post, shou'd be so fond of *Popery* in its own *proper Person*. That those very People, who had brought one King to the Block, under pretence of his invading *Property* and the Laws of the Land should so zealously address another for doing the thing in *Reality*. Like a certain Puritan Alderman, that rail'd at the Lewdness of the *Play-House* in a Brothel. For what is this Declaration but cutting off all *Law*, Root and Branch, and resolving all *Property* into the *King's Will*, while you allow him the Power of suspending, or dispensing with Acts of Parliament? For if he has power to dispence with one, he has with all: So that you might as justly have seiz'd your Neighbours Estate, shou'd the King have dispens'd with that Law, that secur'd it, as enjoy'd his dispensing with the *Act of Conformity*.

I have heard you, reply'd Mr. *Alsop*, with as much Patience as a Court of Delegates a *Bawdy Cause*; but let me tell you
K 2 young

young Gentleman you're a little too hot in this Affair. Moderation wou'd give you an other View ; and with submission I vwill give it you in a fairer Light.

Suppose then here, an honest well-meaning Man, that travelling in the Dark, falls into a Pond, he finds he must either drown or get out of the Water by clambering up the side of a fine inclos'd Garden, do you think, the Owner of it cou'd reasonably plead Damages or sue the drowning Man for a trespass? Thus it is with us; our cause must sink, or we must take hold of this opportunity, to escape with our Lives, pray which is most reasonable for us to consider, our deliverance from hasty destruction, or the Fences of your fine Garden? Oh! but why wou'd we close with the *Papists*, for this Advantage? A drowning Man wou'd not refuse to catch hold of a Cord, tho' thrown out by an Enemy: And since you who pretend to be our Friends use us like Enemies, certainly we should be look'd on, as Fools in Grain, to reject an Ease tho' offer'd by those, you call our Enemies.

Alas, Sir, said I, you have set the matter in a very wrong Light, for this fellow you mention was so far from an honest well-meaning Man, or his Fall into the Pond Accidental, and in the dark, that he jump't in purely out of spight, and that in the full force and Light of the midday Sun, only because he had no other way of destroying the Fences of the fine Garden you speak of,

The late State of Conformity, 11;

as you may know by the whole story——On the Borders of the famous *Tweed*, there liv'd a Gentleman of a very large Estate, and a larger Mind; he was not for racking his Tenants, but allow'd them the full enjoyment of a certain Mannour on condition, that they should manage it well, and pay him a Pepper-corn a Year Quit-rent; nor cou'd he suppose those hard Conditions, when they were to reap the Benefit, and fruit of their Labour. But in Proceſs of time this good Landlord had occasion to go a Journey into a far Country, and ſo calls all his Tenants together, and tells them he's leaving them for a little while; but adviſes them, as they tender his Love, to mind their Plantations, keep up the Fences, and Watch for one another, with a mutual Help and Love, for they were near ſcurvy Neighbours, who wou'd continually be endeavouring to ruin them either by Fraud, or open Force, by carrying Sories, ſowing diſſention, and perſwading them, that either this Care of your Ground is ſuperfluous, or that you take not Care enough of it, or the like, but do you mind what I ſay, and when I return I will bring an ample Reward for thoſe, who have obſerv'd thoſe Directions. This being ſaid, and all things prepar'd, the Landlord goes his Journey. Their Pilfering Neighbours underſtanding he was gone, whoſe Wiſdom and Power they ſtood in awe of, make many

a Trip over the *Tweed*, now and then catch a straggling Cock, or Hen, but often by the mutual vigilance of the Tenants, they went home by Weeping Cross, with broken heads, and bruis'd Sides. At last the Wily Kerns finding it in vain to attempt on their Hen-roosts, and Hedges by open Force, while they were thus united, contrive to set 'em together by the Ears: First they devided their Bands, and insinuated themselves into the Familys, of the Poor good natured Tenants; then they carry'd Pickthank Stories from one to another; and being Naturally Cunning, and Mischeivous, they began to perswade some one way and some another, in the Observation of the Landlord's Commands; till in short they had set the whole Mannour together by the Ears! then in stead of Brother and Neighbour, Son of a Whore, and hang dog, was the best words they could give one another; but yet they pretty well minded the main concern, and the Poultry was not so comeatable as their Neighbours desir'd. To compleat their Roguery, therefore, they found one among the rest who had the largest farm, and perswaded him that the Landlord had left him Steward, and that all the rest ought to be guided by him, and pay him the Pepper-corn Quit-rent, and in short all, that was due to the real Landlord: and tho' the Impudence exceeded all but a Scots, yet I know not how by the subtle Insinuations

finuations of the black Guard that Broach'd it, in time he reduc'd the whole Mannour under his Jurisdiction ; but to their cost they found the difference betwixt their *old* Master and their *new*. In short, all things went to rack, that is, they were all rack'd so by their Steward and his ragged Regiment, that at last some more stout than the rest, began to enquire into his Authority, and with equal Resolution, exerted their Liberty; the *Itch* and *Scots* were driven out of their Farms, and they set themselves to reduce things into the former order; among these there were two were more exact, and came to a juster regulation of this, than all the rest, and enjoy'd a while the Sweets of it; but o'th' suddain one of them takes a Freak to pull down all the Fences, and lay all their ground in common. The other admonish'd him often, and mended them up again, at last it came to a Breach for *Jack* said it was contrary to the Landlord's Will, that there should be any Enclosures, but all should be common and confus'd. *Harry* he was for keeping it in the same order he had always had it, and after several Tryals in vain to mollifie his Neighbours obstinacy, he set himself to dig an handsome Trench about his Farm to keep Obstreperous *Jack* out. But *Jack* vext to the Heart at this, coming Drunk home one Night, and as full of Malice as Liqueur (for he wou'd take a Cherriping Cup off in a Corner) the Moon

shew'd him an agreeable prospect of his Neighbour's Enclosure on one hand, and the very Dunghil his own was grown on the other; what does he me, but leaps into the Mote and scrambles up the Bank, demolishes the Dam, and lets the water into the lower Grounds. But *Jack* was too top-heavy to escape undiscovered: *Harry* sues him for a Trespass, *Jack* swears it was Accident, that falling into the Mote, he endeavoured to save his Life, and this ensu'd. But the Judge finding this was owing to *Jack's* Malice, more than danger, gave *Harry* damages. The Scots who were always sculking about; having found out this Feud betwixt these two Neighbours, inform the rest of the Mannour of it, (who were all Mortal Enemies to *Jack* and *Harry*,) who at last enter into a Compact with *Jack*, every one to joyn together, and fill up the Mote that *Harry* had made to secure his Enclosure; no sonner said but done. Had not *Harry* just cause of Complaint against *Jack*, for striking in with both their Enemies, meerly to destroy his Enclosure? This is the Truth of the story, and you have been told it only by halves. I need not make the Application, the Pope, the Devil and the Fanatick will appear thro' the disguise of the Fable.

But Sir, said Mr. *Alsop*, your Fable does not reach the Case, you make *Jack* an Obstinate Fellow, and a Mischievous invader of his Neigh-

Neighbour Harry's *Enclosures*; whereas the Dissenters are Men of tender Consciences, stold, interrupted I : methinks that's an odd Plea, for what has a Dissenter to do with Conscience at all, while he holds Predestination? I think of frugal Men they are the most prodigal alive, to throw away so many thousands a year among you Gentlemen Holdertorths, when by their Fundamental Doctrine they don't know but 'tis a Limb of the Devil that's Preaching to 'em a God's Name.

Well, well, said Mr. *Alsop*, we had no other way of keeping up our Party, but by accepting the Benefit of this Declaration; People daily and daily moulderd away; their Purfes touch'd 'em more, than their Zeal, and they lov'd Ease and three Meals a Day, better than *Newgate*, or any other Goal in all his Majesties Dominions. So that if we caught hold of this Opportunity of retrieving our selves, and make the best use of it, you may thank your selves for it, who wou'd open no door to let us into your Communion, but one so very small, that we cou'd not thrust our Heads into it, much less draw in our Bodies. You are a little apt, reply'd I, to assert very odd positions; for we have often invited you to return to your Mother, and she with open Arms expected to Embrace you: your scruples were answered to the nicest point, and Compliances offer'd, if you can but agree
where

where you wou'd stop, and what wou'd content you. That you shall be judge of, said he, by a story I'm going to tell you.

There was a Gentleman (says he) of ancient and Honourable Extraction, one Col. *Stiff-rump*, that made Love to a grave and virtuous Lady in our Neighbourhood, of whose Character I will tell you more anon; but in the mean time, I must be more particular about my Coll. As for his Age and Person there was no exception to be made to them, but his Temper was somewhat imperious and fierce, easie enough to those, that wou'd submit to him, but impatient of being contradicted. Some thought him too Affected, and Formal in his Carriage, and what was the worst, he was not content to practise these Formalities himself, but wou'd oblige others to do the same; however, in the main his good Qualities overweigh'd his bad. so much for the Coll.; and now to give you a short account of the Lady, whose Name was *Good-love*, her Fortune was very considerable which drew abundance of Suitors upon her, yet she rejected them all: She did not delight in gaudy Liveries, and what the World calls a magnificent Equipage; but every thing about her was plain, and shew'd a well-temper'd frugality, and as she had not been bred up in Musick and Dancing, she seldom appear'd at any publick Assemblies; but kept for the most part at home and visited

none

none but her Relations; this may suffice to let you see what the Lady's Disposition was. 'Tis now high time to proceed to my Story : The Coll. finding it for his advantage to make an Alliance with her if possible, very fairly Courted her, and to do the Lady Justice, she received him with more respect, and heard his Address with more complaisance, than she had done any of his Predecessors. In short, matters went on the Colnell's side as favourably as a Man cou'd wish, when coming one Morning into her Parlour, *Well, Madam, and what Demonstration do you require I shou'd give you of my Affection? tell me, I am ready to execute it this very moment.* Colonell, (says she) *I require none, I always took you for a Person of Honour: Come, come,* (replies she) *that shan't serve your turn; I have told you a hundred times I Love you, and yet I find you continue still an Infidel, and won't believe me; therefore I am resolved to give you some extraordinary proof of my Passion, such as no Lover gave his Mistress before me: Now Madam, if you'd have me trot it to the East-Indies, and bring you the Empress of Japan's Favourite Paroquet, or six of the great Mogul's fore-teeth, or the huge Diamond that hangs in the Sophy of Persia's left Ear; either any of them, or all of them are at your Service; or if you'd have me mount up to the top of St. Laurence's Steeple, take out my Heart, and broil it there upon the Grid-iron 'tis no sooner said, than done.* Thus the Col. gave himself

himself these Rhodomontado Airs, when the Lady taking him up short : No, no, Coll. (replies she) I expect no Impossibilities from you ; but since you have made so free with me upon this point, I will put you to the Tryal, but you shall find me very easy my proposal : know then, I have only one thing to ask of you , the doing of which can neither call your Life nor honour in danger, and which if you comply with, I promise to be yours, and only yours——And pray Madam what may that be? (cries the Colonel in an extasy) I am sure I wou'd Sacrifice my Life, my Reputation, my all, to oblige so——Talk not of Sacrifices, (answers she) I am content with lesser Services, and to convince you of the Truth of this, behold all I demand of you is, that you wou'd send immediatly for the Barber, and cut off your Whiskers, because they hinder me from having a full and perfect Communion with your Lips——But Madam, will nothing under my Whiskers satisfy you——Why, can I possibly ask you an easier Instance of your Love? Any Well-manner'd Gentleman wou'd part with them at the request of a Friend, but much more at that of his Mistress And unless I part with them, must I never hope to be happy in you? ——Never upon my Word ——Why then Madam, farewell: I'll see all the Women in the Universe, pil'd up like so many Faggots to make the Devil a Bonafire, before I'll cut off my Whiskers to please the best of them: With that he took his leave of her abruptly, and has never been seen since. To apply this Story now; the Church of England whenever she pleases

may

may marry, or incorporate the Dissenters, provided she wou'd part with her Whiskers, that is to say, a few foolish Idle Ceremonies, which neither contribute to her Beauty, nor her Security; by which means she wou'd render herself impregnable, for the subaltern Sects can never enjure her,; yet with the untoward Obstinacy of Col. *Stiff-rump*, rather than part with these *Whiskers* trifles upon so valuable a consideration, she choseth to lose a great part of the Kingdom, not contemptible either for their Numbers, Piety, Learning, or Wealth.

When Mr. *Alsop* had done his Story and Application, he smil'd as if the day were his own, but to pluck him down from his imagined Conquest, Sir, says I, whoever told you this Story, deserves to have his Bones broke, for to my knowledge, he has misled you not only in the Names and Characters of persons concern'd, but almost in every particular; therefore to set you aright, I will recount the Story to you, exactly as it happen'd, and that in as few words as may be.

' I knew the Fellow singularly well, and so
' I did the Lady; the Man was a *Tallow-
' Chandler* by Trade, his Name was *Jonathan
' Schism*, and he lived at the Sign of the
' Calves-head in *St. Swithen's-Lane*, over a-
' gainst *Salters-Hall*: He was a mighty fre-
' quenter of Morning-Lectures, and the like
' Exercises, but his *watching* bearing no pro-
' portion to his *Praying*, that is, his zeal
' swallowing

' swallowing his concern for his Family,
 ' things were run to sixes and sevens ; in
 ' short, Affairs were come to that pass, that he
 ' durst hardly show his Nose over his hatch ;
 ' tho' at the same time he was as proud
 ' as a gifted Quaker, as full of malice as an
 ' exploded Poetafter, censorious to the last de-
 ' gree, glad of any misfortune that befell his
 ' Neighbours, and never mannerly but in his
 ' Distress : To this odd-conditioned Soul
 ' was tack'd a Body that nickt it like two
 ' Exchequer Tallies, his Hair was greasie,
 ' and curled like a pound of his own Candles,
 ' his Shirt of the same Complexion with his
 ' Hat, and the rest of his Equipage was
 ' suitable to this. I beg your pardon Mr.
Alsop, for dwelling so long upon so nauseous
 a subject. ' To come to the Lady, her name
 ' was *Conformity*, and lived at the fine House
 ' yonder, perhaps she had not her fellow in
 ' the Universe, her Temper always Cheer-
 ' ful, and Easie, joyfull when she heard of
 ' the happiness of others, and afflicted at
 ' their Calamities ; she never preached up
 ' her own virtue, nor cried down that of
 ' her Neighbour, no raiser, nor second-hand
 ' Reporter of malicious Stories, good-na-
 ' tured, but discreet, humble but careful to
 ' preserve her Authority ; in the manage-
 ' ment of her Family she neither affected a
 ' ruinous Magnificence, nor a sordid Oecono-
 ' my, but every thing was decent, and so
 ' regularly

‘ regularly order’d, that there was not the
‘ least Confusion or disorder to be seen. Thus
‘ she lived happy, and in the Universal e-
‘ steem of all, that knew her, when all on the
‘ sudden, either mov’d by the superiour in-
‘ fluence of the Stars, or touch’d by an ex-
‘ traordinary fit of Compassion, with which
‘ her generous Temper abounded to a Fault,
‘ or some other reason, best known to her-
‘ self; she sent for this slovenly Wretch to
‘ come to her House. Our Friend *Jonathan*
‘ immediately waited on her, and the Lady
‘ thus unbosomed herself to him: “ I am no
“ stranger, says she, to your Circumstances,
“ and know with what difficulty you keep
“ the Wolf from your door; now if you
“ will comply with a few easie Proposals I
“ have to make to you; I will not only free
“ you from the Apprehension of Goals, and
“ living a constant Tributary to those Ver-
“ min the Bailiffs, but I’ll pay your debts,
“ and what is more, settle my Person and
“ Fortune upon you. This is a happiness, crys
“ our splay-mouth’d Tallow-Chandler in a
“ Transport, which I cou’d never have ex-
“ pected; but may I make so bold with you
“ Madam, as to enquire what you have to
“ propose to me, for if you command me
“ to crawl upon all four to *Berwick* upon
“ *Tweed*, or travel to *Rome* and convert the
“ Pope; there’s nothing you can propose
“ but I’ll cheerfully comply with, to attain
fo

“ so much Felicity. Why, Mr. *Schism*, says
 “ she, I have observed, that you are none
 “ of the cleanliest Men in the World, now I
 “ abominate a Sloven, and therefore, to fit you
 “ for my Bed I expect you should immediate-
 “ tely consent to the following Articles.
 “ First and foremost I require you to comb
 “ your Hair, and clean it; that you put on a
 “ clean Shirt, and be not hence for-
 “ ward such a mortal Foe to clean Linnen;
 “ that you go to the Bangio, mundifie your
 “ Tabernacle from the filthy rank Fumes and
 “ Scents of your Trade, and Person; that
 “ for the future you Watch as well as Pray;
 “ and that you be not so proud, but that you
 “ shew your Neighbours the common Civili-
 “ ty, which is their due. On these Terms, said
 “ the Lady, I, and my Fortune are at your
 “ Service. Will no other Conditions serve
 “ your turn, reply’d *Jonathan*? can you de-
 “ sire any more agreeable than what wou’d
 “ make you cease to be a Monster, and make
 “ you like the rest of your Neighbours, to
 “ whom now your singularity, and Pride
 “ render you a perfect Nufance? Alas! Madam
 “ if nothing but this will do, you and I
 “ can never dance betwixt one pair of Sheets:
 “ what! you’re a perfect Woman, nothing
 “ but a Beau will please you! I love my self
 “ too well, and know my Judgment too in-
 “ fallible to let any Considerations alter my
 “ course of Life; tho’ my Hair be lank and
 “ greasie

greasie, my Pores something frowlie, my Linnen on the Melancholly, and my Behaviour
‘ something Obstreperous ; yet it is my Fancy, Madam, and my Fancy is my Law and
‘ my Conscience ; and if you don’t like me
‘ rough, as I run, fare you well, Madam ;
‘ I am not to be alter’d ! wherefore, tho’ I
‘ like your Habitation very well, your Person,
‘ better, and your Fortune best of all ; yet
‘ were you Mistress of the Universe, I
‘ wou’d not cease to be that very numerical,
‘ Greasie *Jonathan* to have you. But Decency, Mr. *Jonathan*,—hang Decency, tho’
‘ finical. You say perhaps I stink among my
‘ Neighbours, I answer, to me, the smell’s a
‘ perfume ; you call me a Sloven, I am transported with my negligent Air ; you think
‘ my Trade a Nuisance, I like it better, than
‘ a Powder-Shop. As for my being like other People, I laugh at it ; no, let other
‘ People be like me—So Madam adieu, for
‘ I am old positive *Jonathan*—away flies
‘ *Jonathan*, as full of Indignation, as Nastiness—the Lady still full of Compassion,
‘ for his Frenzy, makes use of the Mediation
‘ of Friends, pathetique Persuasives, Tenderness and the like Endeavours, to reclaim
‘ him to his Senses, and to make him cease
‘ to be the Jest, and scandal of his Neighbours, but all in vain, for he remain’d positive,
‘ unless she wou’d grow, as filthy a Slut, as he was a Sloven, he wou’d have
‘ nothing to say to her. L The

The Application, said I, Mr. *Alsop*, is not difficult to make, the Venerable, and decent Worship of the Church of *England*, and the irreverent, and scandalous Meetings of the Dissenters, are visible enough to be seen without the help of a Paralell. The Dissenters might when they please, be Marry'd to, or Incorporated with the Church of *England*, if they wou'd quit their singularity, Pride, indecent Worship and the like, which they derive neither from Scripture, nor Reason, and which contribute neither to their Beauty, nor Strength, and so united to a greater part of the Kingdom, very considerable for their Numbers, Piety, Learning and Wealth.

Phoo, said Mr. *Alsop*, this will prove like all other controversies, both sides Triumphant, and neither side convinc'd. For I must tell you, that I cannot but think your Adoration of the Churches Antichristian, and Idolatrous? Why, reply'd I, don't you think there is a decent Respect due to the Place, that's set apart for the Worship of God? — no more, than to my Kitchen, or my Stable, built of the same Brick, or Stone. — Well, well, Mr. *Alsop*, you and I won't differ for Trifles, I shall be glad to see you when I come to *London*, which will be very suddainly, and will there confute a Bottle or two with you: With all my Heart, reply'd Mr. *Alsop*, for tho' you're a Churchman, you seem to be a good honest Fellow: Where shall

we meet said I? — Where you please, at what Tavern you frequent Ja^lominate a Tavern; but I'll tell you what, I can procure two Gallons of excellent Burgundy, and you and I, and another Friend, will meet and Fuddle our Noses at your *Meeting-house*; where under the Pulpit, as under the Rose, we may say what we please against either State, or Church. Hold, hold a little, interrupted Mr. *Alsop* my Meeting-House is set apart for the Worship of God, and it wou'd sound oddly to turn it into a Bibbing-House. Not at all, reply'd I, why not into a Bibbing-House. as well, as a Dancing School, a Buttoc Ball, or the like? Besides if it be no more, than your Kitchin or your Stable, how can a Bottle of good *Burgundy* Prophane it?

Mr. *Alsop*, was here at a stand, and while he was puzzling his Noddle with a Salvo, Company came into his Relief, and so adjourned his Conference, *sine die*.

^A
COLLECTION

OF
Poems, Satyrs, and Letters:

^{B Y}
Persons of Honour and Quality,

I

A
COLLECTION
OF
POEMS
BY

Persons of Honour and Quality.

Corrected and Revis'd, by Mr. Tho. Brown.

THE
COMMONS PETITION
TO
KING CHARLES II.

By the Earl of Rochester.

I N all Humanity, we crave,
Our Sovereign may be our Slave ;
And humbly beg, that he may be
Betray'd by us most Loyally.

A a

And

2 *The Commons Petition. &c.*

And if he please, once to lay down
His Scepter, Dignity and Crown,
We'll make him, for the time to come,
The greatest Prince in Christendom.

The Kings ANSWER.

*Charles at this time, having no need,
Thanks you as much as if he did.*

Anacreontic.

By the Earl of Rochester.

THE Heavens carouse each Day a Cup,
No Wonder *Atlas* holds her up.

The Trees suck up the Earth and Ground,
And in their Brown Bowls drink around.

The

The Sea too, whom the Salt makes dry ;
His greedy thirst to satisfy,

Ten Thousand Rivers Drinks, and then
Grows Drunk, and spews them up again.

The Sun, (and who so right as he)
Sits up all Night to Drink the Sea :

 Moon quaffs up the Sun, her Brother,
And wishes she cou'd tope another.

Ev'ry Thing Fuddles ; then that I,
I'ft any Reason shou'd be dry ?

Well ; I will be content to Thirst,
But too much Drink shall make me first.

Womans Usurpation.

By the Earl of Rochester.

Woman was made *Man's* Sovereignty to
 own,
 And he, as Monarch, was to Rule alone;
 She was his Vassal made, to dread
 The Angry Frowns of Man, her Lord and Head.
 Heaven did to him his Power Delegate,
 O'er all the Universe he made him great;
 His power did the largest Scepter sway;
 The whole Creation did his Laws Obey,
 No Limits there were set to his Commands,
 Tygars and Lyons lick'd his sacred Hands,
 And Savage Monsters glory'd in his Bands. }
 The *Legislative* Power was solely in him
 Just *Man*, till *Woman* tempted him to Sin.

The

The Sun no sooner had began his Course,
And spread its gaudy Beams o'er the Universe ;
Nature her self was hardly full awake ;
The Planets did their Motions rarely make :
The Azure Orb, in which there's finely set
The glittering Stars scarce knew their Architect ;
The Earth, Air, Water, and Fire did hardly find
Themselves pure Elements, and were inclin'd }
To mix in Composition of each kind. }
Man Scarce had seen the first resplendent light,
E'er Woman brought forth everlasting Night ;
Damn'd Pride invited her at first to Sin,
Ambition then the Devil usher'd in.
Those for Ten Thousand more, have Inlets made,
And now she's Mistress of the Devil's Trade ;
She'll Tempt, Lye, Cosen, Swear, Betray and
(Cheat:
Hell's blackest Arts Ten Thousand Times Repeat.
A a 3 She

She will no longer in Subjection stand,

But Man must truckle to her harsh Command.

Toss'd with tempestuous Storms of haughty
(Pride,

Disorder'd Motions, all her Passions guide,

Till she destroys her loving Lord and Bride.

How many sad Examples too we find,

Of Husbands murder'd by the Female kind,

Such are the effects of their aspiring Mind.

No Laws, nor Goodness, could her Thoughts
(deter,

And Satan was forestald in seeing her ;

For all Diviner *Edicts*, out she flew,

And swell'd with curst Pride, no Compass knew.

Such is the Rage of her infected Mind,

She damns the Race, and Stock of poor Mankind,

And stifling Brimstone is the sweetest Scent,

That burns, whilst Devils guard her Sable Tent,

Re-

Resolv'd to Execute, and ne'er Repent,
What e'er his wicked malice can invent,
Since Heavens sacred Laws cannot restrain,
Thy will, and threat'n'd Vengeance is in vain,
Since to live peaceful is thy greatest pain ;
Proceed, and then you'll Queen of Devils Reign.

Subscrib'd, Rochester.

THE
ENCOURAGEMENT.

By the Earl of Rochester.

'TIS the *Arabian* Bird alone
Lives Chast, because there is but one ;
But had kind Nature made them Two,
They wou'd like Doves and Sparrows do.

A a 4

LOTTs

LOTS

*The Sortes Virgilianæ, dipt into,
by King Charles I. at Oxford,
1640.*

Translated by Abraham Cowley.

BY a bold Peoples Stubborn Arms oppress,
Forc'd to forsake the Land, which he possess.
Torn from his dearest Son, let him in vain
Beg help, and see his Friends unjustly slain.
Let him to bold, unequal Terms submit,
In hopes to save his Crown ; yet lose both it,
And Life at once ; untimely let him dye,
And on an open Stage, unbury'd Lye.

Vid. Virgil. Lib. 4. v. 615.

UPON

UPON
LOVE.

By Sir George Etherege.

WHether we Mortals Love or no ;
'Tis the same Case, what e'er we do.

For Love do's killing Pleasures give,

And without Love 'tis Death to live.

If then to Love, so painful be,

And not to Love be Misery ;

What a sad case must he be in,

Who has Disgrac'd and Jilted been ?

Banish'd for ever from those Eyes

Which Conquer Fools, and Fool the Wise?

The

They Conquer, but they will not yield,
Love knows no such unequal Field;
But in Lovers gentle Fight,
Both Conquer, when they both submit.

Sometimes the better to perswade,
I call in *Guillim*, to my aid:
I speak my Sires, and Grandfire's praise,
Tell how brave, how good he was,
Then magnify my self, and say,
How Witty, Wise I am, and Gay,
And (as the wicked times go now)
How constantly, and how sober too.
But she, instead of this, demands,
What Stock? What Money Sir? What Lands?
Shepherds and Clowns, inherit Life.
Do you e'er think to get a Wife?

Men

Tho' Men be Witty, Wise, or Gay,
 Fools may Love, as well as they,
 Wit will not please at Night, nor profit In the
 (Day.)

Curse on this Money ! wou'd he were
 Sunk to Hell, to Languish there ;
 Condemn'd to everlasting Chains,
 Where the Rich Miser *Pluto* Reigns,
 Who first call'd Counters Happiness !

What an improper Thing is this ?
 Money ! the common Cause of strife,
 The common plague of Humane Life :
 Sets Brothers into Mortal Fray,
 Makes Children Parents disobey ;
 Makes Wars and Slaughters to abound,
 Where Peace and Joy, before were found,
 And which is worst of all, it does
 Loves gentle Votaries abuse,

It

It does to Love its powerful Aids deny,
 Whilst for its want the pining Lovers dye.

*To a Young Gentleman, whom a
 Lady had casually hurt with her
 Fan.*

*B, the Right Honourable the Countess of
 San—h.*

Sweet lovely Youth, let not a Womans Crime
 Obstru& her Fair and Amorous Design.

Since my Devotion to your Lips is due,
 And those fair Eyes are ever in my view ;
 Rather, than hurt that pretty Face of yours,
 I'd suffer more than *Tantalus* endures ;

Yet

Yet hurried on too fast by Love and Fate,
I do repent my forward zeal too late.
But I have other Favours yet in store,
Payment at sight, to your Victorious power.
My Rougher Fan, but as a Signal sent,
Of those much softer Blessings that were meant.
I'll heal your Lips, and put you out of Pain,
And Kifs, and Kifs, till they are well again.
I have a Balm which can your ease restore,
And you shall never Sigh and Languish more :
Days, Weeks, and Months, we will our Loves
(renew,
And still Love on, till Death proclaims, *Adieu.*

The

*The Right Honourable the E. of
D—rf—t's Opinion of the
Whigs and Tories.*

I.

After thinking this Fortnight of *Whig* and
(of *Tory*,

(This to me is the long and the short of the Story)

They're all Fools and Knaves ; and they keep up
(this pother

On both sides, designing to cheat one another.

II.

Poor *Rowley* (whose Maxims of State are a Riddle)

Has plac'd himself like to a Pin in the Middle,

Let which Corner so ever, be tumbld down first,

'Tis Ten Thousand to One, but he comes by
(the worst.

III.

"Twixt Brother and Bastard (those Dukes of
Renown)

He'll make a wise shift to get rid of his Crown :
Had

Had he half common Sense (were it ne'er so
(uncivil)

He'd have had 'em long since, tipt down to the
(Devil.

IV.

The first is a Prince well fashion'd, well featur'd,

No Biggot to speak of, not false, nor ill-natur'd;

The other for Government can't be unfit,

He's so little a Fop, and so plaguy a Wit.

V.

Had I this soft Son, and this Dangerous Brother,

I'd hang up the one, and I'd piss upon tother,

I'd make this the long and the short of the Story,

The Fools might be *Whigs*, none but Knaves
(shou'd be *Tories*.

SATYR

SATYR

ON THE

Whigish Lawyers

First the Sweet Speaker, *Wi. Williams* I saw,
With his Head full of Votes, and empty
(of Law.

He hugs the Fanaticks for the Money they bring,

He, for the same Reason, wou'd be for the King.

He's true to Religion, but false to his Wife;

And thinks not enough to be Speaker for Life,

But the *Williams's* now, will inherit the Chair,

For while he sat in it, *Joan* brought him an Heir.

William Thompson came next, who has left in the
(lurch,

His Cassock, and all his Preferment i'th' Church.

A

A Surfeit he's got of a Damn'd Tory Queen,
 And is now a Fanatick, who once was a Dean.
John Darnell came after, who walks with a Grace,
 With Figures and Tropes, in his Speech and his
 (Face;
 His Cadences once the good Dean did defend,
 For which he sometimes, a Cast Client do's send.
 Sir *Spanel W—ton*, that wretched thing,
 Who fetches and carries whatever they fling;
 He'll leap o'er a Stick, like a Dog in a String,
 First heigh for the Commons! then heigh for
 (the King:
 But resolves he will never Reclaim,
 Like his Namesake, old *Nick*, he will still be the
 (same;
 He scap'd a Rope narrowly once heretofore,
 And now deserves Hanging upon the same Score.
 Pert *Wallop*, that Maggot, who never cou'd tell
 Of which side he was, or what he'd have well;

18 *Satyr on the Whigish Lawyers.*

He has Law and some Sense, but in him 'tis as bad
As a Sword in the Hand of a Man that is Mad.

S — L ——— that gentle soft Creature,

Who speaks all in Print, exact to a Letter,

To the Cause, and the Doctor, has been a true
(Drudge,

For amongst them they promis'd to make him
(a Judge.

Old *Maynard*, that Wretch, like a Weather-Cock
(Right,

Who mumbles all Day, and Fumbles all Night ;

His Soul to the Devil will certainly go,

And what's worse, his Labour devolves upon *Jo*.

At the Chancery Bar, all that I saw,

Had just as much Loyalty, as they had Law ;

Except Honest *Ambrose*, that true Tory Lad,

Who with Learning and Loyalty, is almost run
(Mad,

Gainst

Gainst *Whitlock*, *Keck*, *Halford*, and *Stedman*
(that *Lout*,
With the rest of the Damnable *Chancery* Rout,
At the strict Common-Law, no Relief yet I see,
But against them **Catch* always has good equity.

*A Supplement to the Opening of the
Session, 1691.*

By *Charles Blount*, *Esq;*

NO sooner had the Royal Senate met,
And *Cerberus Topham* at the Door been
(let,
The ogling Speaker seated in his Chair,
When those that cou'd not speak, sat down to
(hear.

But up a mighty * Knight exalts his Face,
 With humble Pride, and Orthodox Grimace,
 Look'd like the Mountain, when she groan'd
 (to teem;
 Big in his Thoughts, but in his Off-spring lean,
 Mistakes the Houses Laughter for Esteem,
 On fawning Beaux does bribing smiles bestow,
 And hopes to make his Grafted Nonsense grow,
 Salutes them, as the Champions of the Church,
 Beggs not to leave the Bishops in the Lurch :
 Those learned Doctors of Dispensing power,
 The Writ for Burning Hereticks is gone,
 But they (GOD knows) opposed it when 'twas
 (done.
 They would have had those Pious Flames remain,
 And *Smithfield-Altars* smoak with Blood again.
 The *Habeas Corpus Act*, oppos'd, say still
 The Subjects Rights, is but the Prince's will.

These

Opening of the Sessions, 1691. 21

These are the Men, for whom our Hero pleads,
And makes their Conscience justify their Deeds,
Their Lawney Conscience, whose Designs were
In voting out the King to serve the Queen; (seen,
Whom God hath joyn'd together, they'd divide :
Hoping, when he was gone, to be her Guide,
But the Good Princess saw their *Lambeth-*
(Snare,
And scorn'd all Crowns, but what her Prince
(might wear.
Which make the Maggpies chatter, tho' not
(swear.
For those our Seantor, your pity Craves,
Since Bishops are not *Jure Divino* Knaves,
Tho' they make Kings, Tyrants, and their
(Subject Slaves.
As *Richardson* and Hangman are ally'd,
They make the Scepter on the Mitres side,
The Crown, the Bridegroom and the Church
(the Bride.)

*A Dialogue Between King William
and King James, on the Banks
of the Boyn, the Day before
the Battel.*

By Charles Blount Esq;

K. J. **I**F injur'd Monarchs may their Cause
(explore,

'An Uncle's, and a Father's Right is more.

Nature here pleads, your Blood is on my Side,

Each beating Pulse, and e'ery Vein ally'd.

What Feavour then has boyl'd you into Arms,

Is it *Religion*, or a *Crown* that Charms?

If a mistaken Zeal thus push'd you on,

'Twas hard to shake my Glass so nearly done,

The ebbing Sand had little more to run.

If

If from my Daughters Right your Claim you
(bring,

She's too too early Queen, whilst I am King :

That Crime *Rome* blush'd to punish, you pursue,

Make it your Glory, and your Conscience too.

A pious Parricide ! when to your Wife

You pay a Victim of her Father's Life.

Your *Love* for *Her* appears in that to Me,

You praise the Fruit, and yet cut down the Tree.

K. W. I took but up that Crown you durst
(not Wear,

And am no less Your Conquerour than Heir.

If *Jus Devinum* do's to Crowns belong,

They lose that Right when the Devine dos
(wrong

Kings are no longer sacred, than th' strong.

The Monarchy you justly once enjoy'd,

By the same Rule, as justly you destroy'd.

Titles to Crows from civil Contracts spring,

And he who breaks the Law dissolves the King.

24 *King William and King James, &c.*

Nor can you here a *Parents Right* pretend,
Since *Publick safety* knows no *Private Friend*.
Thus gen'rous *Pompey*, for his Country drew,
Forgot his *Julia*, and her *Cesar* too.

(*Laws,*
K. J. New Titles may be Scaffolded with
And Frothy Monarchs, of the Mobbs applause,
Take up a Crown, on terms too mean to wear,
Then Boast themselves to be the Peoples Heir :
But they who Crowns from Contracts do receive,
Are Kings at Will, and Govern but by *Leave* :
A Marble *Cesar* pinnion'd to a Throne,
The People regnant, and the Monarch Stone.

(design'd
K. W. When *Free-born Men* (by Providence
Both to protect and propagate their Kind)
Did first their Brutish Appetites pursue,
Nature alone, was all the *Law* they knew ;

When

When *Sense* was Guardian, and when *Reason*
Young,

'Twas then the Weak submitted to the Strong.

Then, as the Bull walks Monarch of the Ground,

So *Nimrod*, *Cesar*, and the Rest were Crown'd :

For he who cou'd *Protect*, and *Conquest* bring,

Was from a Captain ripen'd to a *King*.

Thus they the Peoples *Safety* made their Choice,

And Heav'n approv'd it by the Peoples Voice.

When you to *France* and Priests the *Laws* betray'd,

The injur'd Nation call'd me to their Aid ;

I, in their *Choice* the noblest Title bring,

For Subjects are the surest Guard of Kings.

A LETTER

A
L E T T E R
T O

Julian in Prison.

Dear *Julian*, having miss'd thee this long
(time,

I did forbear to write in Bawdy Rhime.

What was become of thee I was in doubt,

And sent indeed the Cryer to find thee out,

Who after careful search brought word again,

That tho' he'd tane a cursed deal of Pain,

And search'd all Companies of Whores and Prigs,

Drunkards. Bawds, Cuckolds, Tories, Lords
(and Whigs.

St. *James* too, nay *Hide-Park* and *Whitehall*,

With other Bawdy Houses Great and small,

Yet

A Letter to Julian in Prison. 27

Yet by no means, cou'd he hear News of thee,
Which made me wonder what the Cause
(shou'd be:

Till at the last, meeting this Cryers Daughter ;
Who just was come from th' other side the Water,
And parted with thee not an Hour before,

She told me where thou wast, and on what Score
But clear up drooping Soul, do not complain ;

The Muses Counsel surely is not vain ;

Who Swear and Bann, and tell their Poets plain,
That they will have their Secretary again.

And that they surely will, I make no doubt,

Tho' they send *Lucifer* to fetch thee out :

Which had been done, long before now they say
Had not that *Plaguy Figg* * lay in their way.

But thou'rt too dull to find the Author out,

Since *Beelzebub* himself can hardly do't.

* The Irish Figg, for which Julian stood in the Pillory.

These

28 *A Letter to Julian in Prison.*

These Lines I send to Comfort thee in Goal,
And hope they will, thy Wounds and Sorrows
(heal :

Thy Pocky Ulcers, *Bob*, I do not mean,
Those and thy Purse, the Goal will purge and
(clean.
So rest I, till you hear from me again,
Your real Friend and Servant,

Henry Main.

*Jo. Haines's Petition to King
Charles the Second, at VVindfor.*

From me Poet *Haines*,
That when I was at *Windsor*,
My Hand was then in, Sir,
And I pleas'd then, with my fanciful Brains,
But my Muse is grown so coſtſive ſince then Sir,
That for want of good Wine, I fear I ſhall never
(please you again Sir :
Now

Now I am no Coyner,

Nor Alderman *Viner*,

Then how can I write ?

VVhither *Bab May* indite ;

I but rough cast the Lines, 'tis he's the Refiner

Mr. *May* is the Mule, on whom *Haines* do's rely
(Sir,

Now least the Fountain of *Helicon* should dry Sir,

Let the Word of the King

Give vent to the Spring,

That Your Poet mayn't cry Sir,

And his Fancy Die Sir,

And bid you good bu'y Sir.

I hope you'll the easier Pardon this Letter,

When by the Contents you'll find you're my
(Debtor.

Imprimis in Scotland, for Converting of Whigs,

In England for *Pindarick* Poems and Jigs.

At Dame *Ellin Gwins*, for moving your Laughter,
A Prefage, that some good was to follow after.

For as *Solomon* the Wise

Says, who ne'er Lyes,

That the Anger of a King is like the Roaring of
(a Lyon.

I that make you laugh, what have I to rely on?

Item in the Park, for your kind Compliment,

Your Servant Count Haines, quoth the King, to
(the Poet,

That Night all my Stock was on your account
(spent,

For proud of the Honour, I'd have you to know it.

There was no Man that Day, durst presume, but
(by stealth,

In my presence, to pay for Drinking your Health.

This Honour, like other wise Men, I ne'er Court it,

'Tis a Nonsensical thing, without means to sup-
(port it.

And

And your Favour to me had far better taken,
If set off with Silver, as they Lard Hares with
(Bacon.

For your Hare is dry meat, and your Honour's
(is Air,

The one I can't eat, and the other can't bear,

If your Honour ben't larded as well as your
(Hare.)

The other Day too, i'th' Tennis Court,

With a Boon you did grace me, Sir, I thank
(you for't,

And let me not live, Mr. Felton was by,

If out of pure Joy I wan't ready to cry :

But, quoth he, *Haines*, you'll spoil the King's
(Recreation,

Now Faith, 'twon'd have greiv'd you t'have
(seen me in that Passion.

But how shall I do to live up to the Port,

Of one that's so great a Favorite at Court ?

Sir, since it appears, by my Account fairly reckon'd

That something is due to me, from K. *Charles*
(the second :
Pray

Pray hear me for your sake, the thing that I
(drive at,

Let Mr. *May* take up this Matter in Private.

And when we have counted for Bottles of Sack,

Materials, which, as I'm a Poet, I lack,

Then as I'm a Courtier, not fit to be seen

With this untoward Garb, and my well-fa-
(your'd mien,

Let him equip me without, as well as within.

For I fain wou'd cast off this *Scotish* Old Rai-
(ment.

For which, as I think, my Taylor want's Pay-
(ment,

And begg that the Price of a paultry Apparel,

'Twixt me and my Sovereign may make no
(Quarrel.

Jo. Haines.

An

The **EPILOGUE** *written, and
spoke, by Jo Haines, in the Ha-
bit of a Horse-Officer, mounted
on an Ass.*

YOU have seen (before now) since this *Shape-
(shewing Age,*

More Asses than mine, on a *Beau-crowded* Stage.

Wherefore by th' Example of *Fam'd Dogget*, my
Brother,

To *threw* our Stage has Asses on't, as well as
(t'other ;

Thus mounted I'm come, to invite ye oft hither,

To *Beaumont* and *Fletcher* thus coupled together.

My Fancy, his *Judgment* ; my *Person*, his *Face* ;

With the mighty *Interest* he has in this place,

(For indeed, as I'm told, pray let me not wrong ye)

My Ass has *Relations*, and Great ones among ye ;

34 Haines's *Epilogue on an Ass*.

In the Galleries, Side-Boxes, on the Stage, in
(the Pit,

What's your *Criticks*? *Your* Beau? *Your* Keep-
(er? *Your* Wit?

Your Fighting *Ass* is a Bully,

Your Sneaking *Ass* is a Cit,

Your Keeping *Ass* is a Cully,

But your Top, *Prime Ass* is your Wit.

They all fool Cit of his Wife,

He fools them all of her Pelf;

But your Wit's sodamn'd an *Ass*,

He only fools himself!

Writing one Play a Year, for a Wit he'd pass,

His *Lean* Third Day makes out to him he's an *Ass*.

Be'nt I an *Ass* now, thus to mount my *Brother*;

But he that's *pleas'd* with it too, is not he *Another*?

Are we not *Asses* all ('twixt me and you)

To part with our *Old Money* till we were sure of
(New?
Since

Since then so many Asses here abound,
 Where an Eternal Link of Wit goes round,
 No Poet sure, will think it a Disgrace,
 To be ally'd to *This accomplish'd Ass*,
 For he's a *Critick*, you may read it in his Face.
 As for his *Courage* truly I can't say much,
 Yet he might serve for a *Trooper* among the
 (Dutch.
 Tho' of their *Side*, I'm sure he'd never fight,
 His *Passive Obedience* shews I'm in the right.
 [Whips the Ass often, who, by reason of the
 innate Dullness of the Beast, never flinches
 for it.

He's a Courtier fit to appear before a Queen;
 Advance *Bucephalus*, view but his Mein:
 Ladies, I'm sure you like his spruce Behaviour;
 I ne'er knew ought but *Asses* in *Their Favour*.
 Fair Ones, at what I say take no Offence!

For——

36 Haines's Epilogue on an Ass.

When his *Degree* a *Lover* does commence,

You coin an *Ass* out of a *Man* of *Sense*.

Your *Beaus* that *soften* so your *flinty* Hearts,

They are *Asses*—*Tailors* make them *Men* of *Parts*.

Now some have told me this might give Offence,

That *riding* my *Ass* thus is *riding* th' *Audience*;

But what of that? the *Brother* rides the *Brother*,

The *Son* the *Father*; we *All* ride one another:

Then for a *Jest* for this time let it pass,

For he that *takes it ill*, I'm *Sure's* an *Ass*.

Upon

*Upon the meeting the German
Princes at the Hague in 1691.*

A Number of Princes (tho' poor ones 'tis
true)

In Confederacy Joyn the *French* to undo,
But if they shou'd fail, then woe to the Crew
Of Banditti.

All snotty and snorting, like Horfe that has
(Glanders,

All raggedly torn, this Mobb of Commanders,

All poorer than *Job*, are got into *Flanders*,

'Tisa pity ;

To Conquer the *French* King is not their design,

Tho' that's their pretence, but to drink of his
(Vine,

'Tis a Liquor they say, that will make us divine,

So they Glory.

If a Peasant that's Drunk is as great as a King,
 Then what is a Prince? Oh, a very fine thing,
 A Number of Princes will make the VWorld ring
 VVith the Story.

In a Councel of VVar, these Tatter demalions,
 Having drank off their VVine, not by Quarts,
 (but by Gallons,
 VVho tho' not fit for Soldiers, are excellent
 (Stallions.

VVhat do ye think Sir?

Confidering their Number, to make all things
 (secure,
 A desperate Disease, want's a desperate Cure,
 VVe'll instantly raise the Seige of *Namur*;

First lets Drink Sir.

They boast and they brag, that we have a Thing,
 Some call him a Prince, and some call him a King,
 However he's something, hey ding a ding ding

To the Matter.

VVe

German Princes at the Hague. 39

We have beat 'em by Sea, and will beat 'em by
(Land,

'Tis a Royal descent, you must understand,
That must ruin the *French*, and unpeople his
(Land

Not to flatter,

Quoth the *French*, as yet you have no reason to
(jeer us,

For if you consider the Battle of *Flerus*,
You'll have little mind, any more to come near us,

So good morrow.

Besides, you will know too, when *Mons* was a
(taking,

Each Prince that looks big now, did then fall a
(shaking,

And found its relief was a mad Undertaking,

To their Sorrow.

Nay, farther, their Courage did plainly appear,
 Where politick *Æsop fell foul in the Rear,
 And cut of Ten thousand, then Princes stand
 (clear
 VVas the word, Sir.

Your Cities are taken, your Armies are beat,
 Namur is our own, now Sound a Retreat,
 And brag of what Mischiefs you did to our Fleet,
 Not a T—d, Sir.

* *The Duke of Luxemburg, who was Hump-Shoulder'd.*

The

*The Ladies Lamentation for their
Adonis: Or, An ELEGY on
the Death of Mr. Mountford,
The Player.*

By ———

Poor *Mountford* is gone, and the Ladys do all
Break their Hearts for this Beau, as they
(did for *Davall*,

And they the two Brats, for this Tragedy damn,
At *Kensington-Court*, and the Court of *Bantam*.

They all Vow and Swear,

That if any Peer

Shou'd acquit the young Lord, he shou'd pay
(very dear;

Nor will they be pleas'd with him, who on
(Throne is,

If he do's not his part, to Revenge their *Adonis*.

With

II.

With the Widow, their Amorous Bowels do
 (yearn,
 There are diverse pretend to an equal Concern ;
 And by her Perswasion their Hearts they reveal,
 In Case of not Guilty, to bring an Appeal ;
 They all will unite,

The young Blades to indite,
 And in Prosecution will join Day and Night :
 In the mean while, full many a Tear, and a
 (Groan is,
 VWherever they meet, for their departed *Adonis*.

III.

VWith the Ladies, foul Murther is a horrible Sin,
 Of one handsome without, tho' a Coxcomb
 (within ;
 For not being a Beau, the sad fate of poor Crab,
 Tho' himself hang'd for Love, was a Jest to each
 (Drab :

Then

Then may *Jer'my* live long,

And may *Risby* among

The fair, with *Jack Barkley*, and *Culpeper* Throng,

May no Ruffian, whose Heart, as hard, as a Stone is,

Kill any of these, for a Brother *Adonis*.

IV.

No Lady henceforth can be safe with her Beau,

They think, if this Slaughter unpunish'd thou'd

Their Gallants, for whose Persons they most are,

(in pain,

Must no sooner be envy'd, but strait must be

(slain.

For all *Brace Gridles* Shape,

None car'd for the Rape,

Nor whither the Virtuous their Lust did escape,

Their trouble of mind, and their anguish alone, is,

For the Too sudden Fate of departed *Adonis*.

V. Let

V.

Let not every vain Spark think that he can in-
ingage

The Heart of a Female, like one on the Stage ;
His Face, and his Voice, and his Dancing are rare,
And where-ever they meet, they prevail with
(the Fair :

But no Quality Top

Charms like Mr. *Hop*,

Adorn'd on the Stage, and in *East-India* shop,

So that each from Miss *Felton*, to ancient *Drake*
(*Jone*, is

Bemoaning the Death of the Player *Adonis*.

VI.

Yet *Adonis* in spight of this new Abjuration,
Did Banter the lawful King of this great Nation,
Who call'd God's annointed, a foolish old Prigg,
Was both a Base and unmannerly Whig ;

But

For

So I

In c

P

A

The

And

But since he is dead,

No more shall be said,

For he in Repentance has laid down his Head ;

So I wish each Lady, who in mournful Tone is,

In charity grieve for the Death of *Adonis*.

UPON THE
PENTIONERS
IN THE
PARLIAMENT.

By T. Brown.

AS when a VVolf for Fox too long does fleece
The Non-resisting Lambs, or passive Geese,
The Peasants take th' alarm, and seize the Foe,
And shouting Boys in long Oration go.

The

46 *Upon the Pentioners in the Army.*

The careful House-wife to revenge her wrongs;
Takes down the *Sharpest Spit*, and heats her
(Tongues :

All their Resentments, by their Curses show,

And happy's he that gives the greatest Blow.

Thro' every Street the stinking Vermin's led,

To the Town-hall, and there they fix his Head:

First seize their Money, for'tis all your due,

These Slaves got it all by selling you.

*Upon Sir Martain Becman's Fire-
works, in St. James's-Square,
upon the Peace.*

*Et hæc Certamina tanta
Pulveris Exigui jactu compressa quiescunt.*

By Mr. Portlock.

From *White-Chappel* to *White-Hall*, the Mobb
(in full Shoales,
Having seen my Lord Mayor and his Sword at
(*St. Pauls*,
To the Square of *St. James*, did trudge merrily on,
Where Sir *Martin* had promised strange things
(to be done :
First, he'd shew 'em th' *Peace*, which all so desire,
Like the Three Holy Children, alive in the Fire :

Then

48 *Upon Sir Martain Becman's*

Then instead of true Courage, himself you
(shall find
Defying those Terrors he first had design'd ;
VVhilst Concord instead of good Order is
(found,
To scatter the Rabble in heaps on the Ground.

This mighty Projection began in a huff,
VVhen he, who neer Fought, cou'd have
(Courage enough
To make a Sham Fight, if the King would find
(Stuff,
At Ten Thousand Pound Charge, to go off in a
(Puff.
If these are the Methods of shewing your VVit,
You'd better build Churches, with little Sir Kit.

Upon

*Upon the Death of the Duke of
Gloster, being a Satyr on Dr.
R—— for his Neglect.*

IN vain we grieve, in vain we waste our Eyes,

And with Expostulations rend the Skies ;

All our Complaints we must on R—— spend,

Who for his Pleasure, can neglect his Friend ;

By whose delays, more Patients sure have dy'd,

Than by the Druggs of others, misapply'd.

Three Bottles keep him, and for their dear sake,

Three Kingdoms unregarded ly'e at Stake.

A sawcy humour, thus to over-rate

His Pleasure and his Ease, to come too late

To such a *Prince*, the hope of such a State.

Alas !

To throw away some Common Life's a Crime

That one can ne'er atone for all his Time ;

D d

But

50 *On the Duke of Gloster's Death, &c.*

But to Neglect a Life of such a Price,
Swells the Offence to a much larger Size,
The Guilt must, as our loss, in Measure rise. }
In him we all had liv'd, his single Fate
Therefore must needs affect the publick State.
So choice a Member from the Body torn,
Leaves the rest Bleeding ; For, to say we mourn,
Does not enough express our solemn Grief,
Such, as can scarce admit, or find Relief.
Who can forgive ? And yet forgive we must,
For he's the only Man that we can trust ;
Bewitch'd with Apprehensions of his Skill,
We thereby give him pow'r and leave to kill.
If by his future Care he wou'd retrieve
His Fame, and thereby satisfaction give,
Let him ; and 'tis the least that he can do,
His boasted Immortality bestow.

An

*An Epistle to Captain Southern, on
his Comedy, call'd, The Wives
Excuse.*

By Mr. Dryden.

Sure there's a Fate in *Plays*; and 'tis in vain
To *Write*, while these malignant Planets
(reign;

Some very foolish Influence Rules the *Pit*,

Not always kind to Sense, or just to *Wit*.

And whilst it lasts, let *Buffoonry* succeed

To make us Laugh, for never was more need.

Farce, in it self, is of a nasty scent;

But the Gain smells not of the Excrement.

The *Spanish Nymph*, a *Wit* and *Beauty* too,

With all her *Charms*, bore but a single shew:

But let a *Monster Muscovite* appear,

He draws a crowded Audience round the Year.

52 *An Epistle to Capt. Southern, &c.*

May be thou hast not pleas'd the *Box* and *Pit*,
Yet those that blame thy *Tale*, commend thy
Wit ;
So *Terence* Plotted ; and so *Terence* Writ.

Like his, thy Thoughts are true, thy Language
(clean,

Ev'n Lewdness is made Moral in thy Scene ;
The *Hearers* may for want of *Nokes* repine,
But rest secure, the *Reader* will be thine.

Nor was thy labour'd *Drama*, dam'd or his'd,
But with a kind *Civility* dismiss'd ;
With such good Manners as the * *Wife* did use,
Who not accepting, did but just refuse :
There was a Glance at parting, such a look,
As bids thee not give o'er, for one Rebuke.
But if thou wou'd'st be seen, as well as Read ;
Copy one living *Author*, and one Dead ;

The Wife in the Play, Mrs. Frendal.

The

An Epistle to Capt. Southern, &c. 53

The Standar'd of thy Stile, let *Etherege* be :
For *VVit*, th' Immortal Spring of *VVhycherly*.
Learn after both, to draw some just Design,
And the next Age will learn to Copy *Thine*.

John Dryden.

T O
C E L I A.

Give *Celia* butto me alone
Ten Thousand Kisses all in one :

Let me not such from thee Receive
As Daughters to their Fathers give,
Or as the Sister to her Brother,
Or the young Fondling to her Mother,

D d ;

But

But such as by the Panting Bride,
Now lying at her Husband's side ;
(The Fort but Once or Twice assay'd,
Not fully gain'd, still half a Maid)
Are in Sweet short breath'd Murmurs paid.

I must to lengthen on the Pleasure,
Dwell on thy Lips, and Kifs by leisure ;
Who am not one that loves to Kifs
Goddeffes, Breathless Images,
Nor can I the most beauteous Saint,
The Lovelyest Face, salute in Paint :
Warm Flesh and Blood I'd rather Chuse,
A tender Creature full of Juice,
Darting her Nimble Tongue between
My moist'ned Lips ; there meeting mine,
Sometimes I'd Catch the plyant Toy,
Suck it a while with eager Joy :

Then

Then let it go, and gently nip,

Instead of it, the Nether Lip.

Thus *Celia*, wou'd we sport away,

Like Cooing Doves, the happy Day,

And never fated with Delight,

Begin the same again at Night.

Compar'd with Kisses, such as these,

Nectar, it self, insipid is :

Give me but these alone, and leave

To stroke thy Bubbies as they heave :

Let my Hand thence, but gently rove

Down to the pleasing Seat of Love,

Whither, do what we can, i'th' end

Our Curiosity will tend.

Then let those Mistresses above,

Venus and *Hebe* (that of Love,

And this of Youth, the deity)

Fall to whose Share they will for me.

I'll envy none, nore'er repine,
 Since, Judge who will, the odds are mine.

THE
 A D V I C E.

*By the Right Honourable the Earl of
 Dorset.*

WOu'd you in Love succeed, be Brisk, be
 (Gay,
 Cast all dull Thoughts, and serious Looks away;
 Think not with down cast Eyes, and mournful
 (Air, }
 To move to pity, the Relentless Fair,
 Or draw from her bright Eyes a Chrystal Tear.
 This Method, Foreign is to your Affair,
 Too formal for the Frolick you prepare :

Thus

Thus, when you think she yields to Loves advance,
You'll find 'tis no Consent, but Complaisance.

Whilst he who boldly rifles all her Charms,
Kisses and Ravishes her in his Arms,
Seizes the favour, stays not for a Grant,
Alarms her Blood, and makes her sigh and pant;
Gives her no time to speak, or think't a Crime,
Enjoys his Wish, and well imploy's his time.

THE
RIVAL.

By Sir George Etherege.

O F all the Torments, all the Cares
With which our Lives are Curst;
Of all the Plague a Lover bears,
Sure Rivals are the worst.

By Partners in another kind,
Afflictions easier grow:
In Love alone we hate to find,
Companions in our Woe.

Cynthia,

Cynthia, for all the Pains you see
Are Labouring in my Breast,
I beg not that you'd pity Me,
But that you'd slight the Rest.

How great so e'er your Rigors are,
With them in Love I'll Cope;
I can indure my own Despair,
But not another's Hope.

SONG

SONG

ON A

Young Lady KNOTTING.

By Captain Ayloff.

SEE how each Finger acts its part,
 With so much Grace, and so much Art,
 That unassisted by her Eyes,
 She does all our Hearts surprise :

Oh *Phillis*, wou'd you but agree
 To knit one only Knot with me,
 I wou'd not wish to change my Fate,
 Nor envy *William's* Throne,
 My bliss alas, wou'd be compleat,
 In your Dear self alone.

ON

ON
W O M A N
AN
ODE.

By Captain Ayloffe.

W H E N *Adam* view'd the gaudy Day,
 In all its splendor and array,
 With Ten thousand Beauties gay,
 And wond'rous bright,
 He smil'd and blest the radiant Sight:
 When to these Charms were joyn'd
 The tuneful Spheres soft Melody,
 Once more amaz'd, he blest th' Almighty Mind;
 But

But more surprizing Raptures felt, to see
Eve with more Charms, than Light and Harmony.
 Woman's the sweet Delusion of us all,
 The only thing cou'd justify the Fall;
 But had he lovely *Galatea* seen,
 He'd quitted *Eve*, and damn'd us all agen.

ON THE
Happy Corydon and Phillis.

By Sir Charles Sedley.

Young *Coridon* and *Phillis*,
 Sat in a lovely Grove,
 Contriving Crowns of Lillies,
 Repeating toys of Love,
 And something else, but what I dare not name;
 And

HAppy our Race, and blessed all Mankind,
Had but *Eves* Palate been, like yours,
(refin'd,

But nought tempts Woman, more than a Re-
(straint,

And had your Coyness, in her place been found,

Tho' cast his Serpents Skin, to be more fair,]

Tho' dress'd like Beau, and courted with an
(Air,

For where Man fails, the Devil must sure,
(dispair:

In

In vain, he'd strove your Virgin Heart to Storm,
 We'd all been sav'd, had you her part perform'd,
 But since long time will not that Change allow.
 Be but a second Eve, and save us now.

O N
 F R U I T I O N.

By the same Hand.

NOne, but a Muse in Love, can tell
 The sweet tumultuous joys I feel,
 When on *Celia's* Breast I lye,
 When I tremble, faint, and dye;
 Mingling Kisses with Embraces,
 Darting Tongues, and joyning Faces,
 Panting, stretching, sweating, cooing,
 All in the extasie, of doing.

On

*On a Butchers Wife, that being in
haste to go to bed to her Gallant,
took a Knife and cut off her
Stays.*

By Captain Ayloff.

Long have I labour'd to invent a Name,
For so much Lewdness, and so little shame,
Nature recoyls, to see that she has made,
A Woman viler than her Husband's Trade:
This walking Monument of Grease and Tallow,
Guzzles whole Pints of Brandy at a Swallow;
And then as Drinking is a Pimp to Lust,
She's always to her craving Harpy just.
Loathsome and Shameless, filthy and obscene;
Compar'd with her the Common Shores are clean.

Once on a time the aforesaid Child of *Mars*,
Was pleas'd to act a most surprizing Farce.
For hot as *Aetna*, restless of delays,
She luggs out trusty, Slash, to cut her Stays.
Oh ! had you seen with what a brutal haste
She snatch'd the Steel; and all at once unlac'd,
It wou'd have spoil'd for once your amorous
Taste.
Soon she allay'd, 'tis true, her Fierce Desires,
But foulest Waters will extinguish Fires.
Had but the fatal Weapon further gone,
And ript her up, it a kind deed had done :
We'd send to *Rome*, to consecrate the Knife,
That eas'd a Wretch of such a cursed Wife.

THE Maidens Dream.

By Dr. ———

ONce slumb'ring as I lay within my Bed,
 No Creature with me, but my Mai-
 (den-head,
 Methought a Gallant came, (as Gallants ~~they~~ do
 (can d-
 Much with Young Ladies, and with old ones too)
 He woo'd, he Su'd, at length he sped,
 Marry'd methoughts we were, and went to Bed,
 He turn'd to me, got up, with that I squeak'd,
 Blush'd, and cry'd oh! and so awak'd.
 It wou'd have vex'd a Saint, my Flesh did burn,
 To be so near, and miss so good a Turn.

E e 3

Oh!

Oh! cruel Dream, Why did you thus deceive me,
To shew me Heaven, and then, in Hell, to leave
(me?)

*A Comical Panegyric, on that fami-
liar Animal, by the Vulgar call'd
a Louse.*

*By Mr. Willis, of St. Mary Hall, Oxon;
with Additions, by Mr. Tho. Brown.*

TRemendous Louse, Who can withstand
(thy Power,
Since Fear, at first, taught Mortals to adore?
What mighty Disproportion do we see
In *Adam's* Glory, when compar'd with Thee?
With greater Latitude thy *Patent* ran,
Freely you rove o'er all the *World* of Man;
And

And almost like Almighty *Jove* alone,
Enjoy a *Being* you receive from none.
Well might the Sage Philosophers of old,
Their jostling *Atoms*, for authentick hold :
For that thou art, alas! we know too well,
But whence thy *Being* is, we cannot tell.
Nor is thy Empire meaner than thy Birth,
Thou'rt made of Mold refin'd, not common Earth.
Whether thou rul'st by a Monarchic sway,
Or by three Stages we passively obey.
The boldest *Hero*, who Ambition Arms,
Faces grim Death, but *Shrugs* at thy alarms.
Thou to their Hearts hast often nearer been,
Then either their *Religion*, or their Queen :
And hast a much more constant Harbour there,
Than any Thing but *Villany* and *Fear*.
The Sparkish *General*, often dreads thy sight,
More, than the numerous Foes he stands to fight.

And tho' his happy *Standards* to prevail,
 E'er Night, to thee, he surely turns his Tail.
 Thou the *Grand Segnior* dost surpass in Pride,
 Since thou on *Christians* Backs, in State dost ride,
 And have such *Catholic* and resistless Charms,
 That *Prince* and *Prelate*, under thee bear Arms.
 The very *Non Cons*, and the *Church* we see,
 Tho', when they pray to *God*, they disagree,
 Yet fight with *Unimormity* for thee :
 And for thy sake with wretchedness each Day,
 Lavish their Blood, more freely than their *Pay*.

Nature refines, what is by Nature Crude,
 For thee she *Cooks* and dresses Humane Blood,
 To make it to thy Palate dainty Food.
 No wonder then, that thou with those that fight
 So much are seen, since both in Blood delight.

Or that thou shou'd'st exert such sturdy
 (Valour)
 Against thy Enemy the *Prick-Louse-Taylor*,
 To take him every Moment by the Collor.
 How many Heroes hast thou forc'd to yield,
 And Strip'd to own thee *Master of the Field*.
 But tho' so many Virtues in thee shine,
 That we can hardly think thee not *Divine*;
 It wou'd be great injustice to pass o'er
 How kind thou art, and mindful of the Poor;
 What e'er befalls 'em of Calamity,
 They're certain of a *Bosome Friend* in thee:
 How often to oblige 'em, you endeavour,
 Those Marks proclaim, thou leav'st 'em of thy
 (Favour)
 Nor are they quite ungrateful in return,
 If any, yet *Clean Linnen's*, never worn.

The *Cripple* to, finds *Leggs* to stroal the
 (Streets,
 To begg for thee of every one he meets ;
 Content with thee, and Straw instead of Sheets.
 As briskly to, thou hast assisted those
 That *Ethnick Superstition* did oppose,
 But stuck most *Orthodoxly* to their side,
 That for the true Religion wou'd have dy'd.
 That when the *Hugonots* of *France* came o'er,
 Millions of you came swarming to the Shore.
 So *Jacob's Children*, by the help of *Lice*,
 Obtain'd the *Canaanitish* Paradise.
 And you we find, as formidable prove,
 As ratling Thunder in the Hand of *Jove*.
 Who can thy Power describe, thy Glories scan,
 The *Lord* of *Nature*, since thou'rt *Lord* of *Man*,
 In these we may thy wond'rous value see,
 The World was made for *Man*, and *Man* for thee.
 Upon

75
Upon the Constellation of Beauties
that were lately seen in Green-
witch-Park.

——— *Me gelidum Nemus*
Nympharumq; leves, cum Satyris Chari
Sceternunt Populo ———

By Capt. Ayloff.

WHen sultry *Phabus* with Canicular heat,
Spred fire Contagions though each
(glowing Street,
And Noise, and Stenches, stifled half the Town;
Damon, and I, for a retreat came down.
Here's every thing that charms the Eye and
(Ear,
Green-Allys, all the Minstrils of the Air,
A Nobler Prospect, Nymphs supremely Fair;

From

76 *Upon the Constellation of Beauties, &c.*

From Walk to Walk, from Bench to Bench we
(rove,
Discourſing all things, but Affairs and Love ;
That *Scylla* and *Charybdis*, of Man's reſt,
The moſt unhappy Tyrants of his Breſt,
With greedy Eyes, we from the Hills ſurvey,
Where Silver *Thames* forces her cryptick way,
On whoſe indulgent Billows, every Tide,
A floating Forreſt does ſuperbly ride.
The diſtant *Indies* ſend their precious ſtores,
And pay a Noble Tribute to her ſhores.
Supinely in the grateful Shade we lye,
Waiting the riſing of Loves Galaxy.

Weary'd *Apollo*, with a feeble Ray,
Had juſt ſhut up the Glories of the Day,
And bid his Siſter, with a borrow'd Light,
Conduct the ſpangled Chariot of the Night.

The

Upon the Constellation of Beauties, &c. 77

The Sable Steeds let out for their Carrere,
Carvet and Negh, and bite the strong Barriere,
Bright Exhalations hang upon their Mains,
And gaudy Comets twinkle on the Reins.
Fair Cynthia had unusual Charms put on,
Charms only meant for her Endymion;
When in the softer Blandishments of Love,
Man was the Envy of the Gods above,
She then so wond'rous bright, and look'd so gay,
We could not call it Night, but a new Day;
When on a sudden, glitter'd in the East,
Ten thousand Charms in various glories drest.
A Constellation that might justly vye,
With all the numerous Beauties of the Sky,
With Envious Eyes, the Queen of Night look'd on,
And steight wax'd pale, to see her self outshone.

Charming *Aurelia*, did the formost move,
Prepar'd for Conquest, not returns of Love:
Her

78 *Upon the Constellation of Beauties, &c.*

Her Breast is like a Heap of sordid Snow,
Boasting its Colour, and its coldness too.
Her Lips are Rubys, and her Locks are Gold,
And tho' they Charm us all, they check the bold.
The evenest Pearls adorn the Coral Gumms,
And when she speaks, 'tis Musick and Perfumes.
Her Eyes are needless Charms, for we shou'd find
As sure a Vassalage, tho' we were blind;
For in her Wit, such wond'rous Magic lies,
As Rivals all the Lustre of her Eyes.

Next grave *Lucinda*, did her Orb advance,
With a superior Mein, to well-bred *France*!
With such an awful Majesty she moves,
You'd think her Queen of the *Idalian* Groves:
But too too negligent of *Cupid's* Throne,
She coldly bawls his Triumphs, and her own;
The fiercest Lovers, she rejects with scorn,
And so their Passions dye as soon as born.

Then

Upon the Constellation of Beauties, &c. 79

Then Pert *Catulla*, gayly did appear,
And with new Beauties, deckt the Hemisphere,
What tho' her Eyes less tempting to delight,
Don't cast so fierce, and so resistless Light,
She has her Glories, and she has her Loves,
Her easie Wit, and her good Nature moves;
And as her Charms are not effects of Art,
She'll always wound, and always keep a Heart.

Not so *Miranda*, for your peevish Wit,
For Love and Friendship equally unfit,
Unchains the (otherwise most willing) slaves,
And while you aim at our distraction, saves;
Doubtless your Glass perswades you you are Fair,
(Charming *Miranda*) and indeed you are;
But you must be less Cruel, Proud and Vain,
If you expect a long and happy Reign.

Tho'

80 *Upon the Constellation of Beauties, &c.*

Tho' *Amarillis*, you renounce your claim,
And shrow'd your Beauties from your Beauties
(Fame,
Yet all the good you hear is but your due,
For Sense and Vertue, and for Beauty too,
The humble Thoughts, you of your self exprefs,
Can no ways make your numerous Vertues less,
For here your Modesty augments their Store,
And by retreating, you but Conquer more.

But oh the Brightness of *Castalias* Eyes !
For whom the Gay, the Rich, the Noble Dyes ;
Her crowded Alters, and frequented Shrine,
Shews that her Beauties too are all divine ,
Wheree'er she pleases, she may Lovers chuse,
And whom she fixes, she can never lose.

Next *Galatea*, trod the gaudy Ring,
Sweet as the Blossoms, of the youthful Spring ;

In

'Upon the Constellation of Beauties, &c. 81

In all the Pomp and Splendor of Fifteen,
A Heavenly Aspect, and a noble Mein,
A Thousand *Cupids* revel in her Face,
With boundless Conquest, and uncommon Grace;
And wheresoe'er her charming Eye-balls turn,
A numerous crowd of Lovers sigh and burn.

Frown not *Sempronia*, if we say we bleed.
Suspend your Verdict till you hear us plead :
'Tis not the Favour of your Smiles we crave,
We court the *Trophies* of a Lover, Grave ;
Where's the dishonour then, if you comply ?
He asks but little sure, that asks to dye.

Here *Lesbia* swells the Catalogue of the Fair,
The Object of our Incense and Despair,
But oh misuse not your unbounded power,
In vain you Charm, if we in vain adore;

82 *Upon the Constellation of Beauties, &c.*

Some less imperious precepts *Lesbia* give,

That you may conquer, and that we may live.

But who the lovely *Mirabella* sings,

From her harmonious Voice, must tune his
(Strings:

With her soft Accents, *Cupid* Arms his Dart,

And through the Ear finds Passage to the Heart.

Thus from her Eyes, and each prevailing Sound,

The Arrow gives a deep and double wound.

Then *Gloriana*, did the next appear,

Charming with Youth, with every Vertue dear,

Surprizing in each Thought, each Look, each
(Word,

Each Moment of her Life, new Charms afford;

What stupid Mortal then, wou'd keep his Heart,

When every Word, and every Look's a Dart?

Con'd *Amarantha* but resolve to Love,

Who wou'd not strive the Virgins Heart to move?

For

Upon the Constellation of Beauties, &c. 83

For tho' our Passion were immediate Ruin,
We'd hugg the Chain, and smile at our undoing.

Our Incense *Amathilda*, don't despise,
The God's accept of Freewill Sacrifice ;
Yet every Hecatomb we bring is due,
As much to them, as now our Hearts to you;
And yours has this one Property of Heaven,
It can't be purchas'd, therefore must be given.
If nothing but from Merit, we obtain,
Then Heaven and *Amathilda*'s made in vain.

Oh what can mean that such unusual Joy,
With eager Wishes does our Hearts imploy,
And fill our Hearts with every thing, that's dear,
When mild *Dorinda* does in View appear !
Oh ! 'tis her Right to universal Sway,
And where she rules, All glory to obey.

84 *Upon the Constellation of Beauties, &c.*

A Crowd of Lovers, in their Sighs confess,
That tho' these Charm, yet *Silvia* does no less,
Like infant Angels, smiling, gay, and bright,
More glorious far than new created Light ;
Such powerful Beauties, in her Eyes we see,
As to meer Duty, turns Idolatry.

Najis, the Bright, the Wanton, and the Gay,
Like *Jack-a lanthorn*, leads our Hearts astray ;
Her easie Wit imposes on our Wills,
And if she Moves, or Looks, or Speaks, she kills,
Yet no Man sure, wou'd labour to withstand
A Ruin, threat'ned from so fair a Hand.
We'll still adore, let *Najis* still disdain,
And never wish to burst the fatal Chain.

Charming *Bellinda* did the next advance,
On whose smooth Brow, Ten thousand Beauties
(Dance,

For

Upon the Constellation of Beauties, &c. 85

For Youth and Virtue have their Forces joyn'd,

And she's victorious, both in Face and Mind.

Then break my bleeding Heart, and don't com-
(plain,

Since what wou'd be thy Bliss, might be her Bane.

For cou'd she Pity, as she wo'n't redress,

Her Torment might be greater, thine not less.

Blush not *Corinna*, that your feeble Charms,
Pinions Loves Wings, and all his Darts disarms.

A glorious Empire you will always find

By the Indowments of a Noble mind,

So *Adam*, with immortal Beauty fir'd,

O'er look't the Woman, and her Soul admir'd.

Others there are, who gloriously appear,

And add new Beauties to the Hemisphere,

Whose inauspicious Aspects fatal prove,

And threaten Death in all Returns of Love.

86 *Upon the Constellation of Beauties, &c.*

Those gloomy Planets I forbear to Name,
And since they are Women, will conceal their
(shame.

On a very Beautiful

L A D Y.

By —

W Ell 'tis confest, no further Instance give,
Triumphant Love, I to my cost believe ;
See then the wretch, that durst affront thy power,
Lay down his Arms, and quietly adore ;
Gods ! it's your Interest, that such Eyes should
(reign,
Such Charms subdue the Lord of nature, Man
Equal

Equal with none, but those, that live above,
 Be kind, like them, for they're made up of Love.
 Your pardon if I disoblige the Skys,
 When Incense Smoaks to those Almighty Eyes !
 Heavens ! when I viewed each wond'rous
 (charming Grace,
 Each pointed Glory of that lovely Face ;
 A rising Passion, warm'd each glowing Vein,
 Swift through my Nerves, the darted Glances
 (ran.
 I gaz'd, admir'd, still gaz'd, and lov'd each Part,
 Shall I *indict* you, you have stole my Heart ?
 But oh ! the Law can here no Influence gain,
 You're the Fair Thief, but I must wear the
 (Chain.

Scarce am I angry with the *Indians* now,
 Who to the Sun with suppliant Incense bow,
 Because, dear Madam, it resembles you ;

Oh! let her not at *Mecha* e'er appear,
For she'll confirm *Mahomtanism* there:
Should they but once that darling Beauty see,
No hopes of their *Conversion* there would be;
For who can think it hard, that they should own }
That Heaven consists of such and such alone, }
Methinks I cou'd even joyn, be almost one. }
Could I but fancy Angels half so fair,
I'd need no quaint Divine to tempt me there;
Wing'd with desire, I'd hasten to possess,
And be a Member of that *Happiness*.
Then, Madam, do not separate the whole,
But take my Body, as you have my Soul.

Sic

Sic fiti latantur Lares.

HAppily hous'd these *Lares* are,
 To feed on *Visto's* and fresh Air:
 To Dine with *Humphry's* Duke, each Day,
 And gaze their Supper time away.
 But *Ceres* with her sheaf of Corn,
 Would better *She* ——'s House adorn,
 To which, if *Bacchus* Grapes would bring,
 Then might the merry *Lares* Sing.

O N

ETERNITY.

SHou'd the whole Art of growing Numbers
 (stand,
 Stars, Thoughts, Leaves, Emmets, Minutes,
 (Drops, and Sand.
 All

All Matter, Water, Earth, Fire, Air and All,
 Past, Present, Future, into Atoms fall,
 And all Mankind, that was, is, is to come,
 Angels, all Creatures joyn to count the Sum,
 And count from the Creation to the Doom,
 Ages, Worlds, Thousands Myriads Mil-
 (lionize,
 Fatigue, Conception, 'twill not all comprize
 Thee, O Eternity ! Then Friend be Wise.

Horaces 13th Ode, To Lydia.

By another Hand.

While *Telephus's* Wit and Face,
 And *Telephus's* easie Grace,

VVith

To LYDIA.

91

With Pleasure *Lydia*, you impart,
Resentment swells my injur'd Heart;
My Colour changes as you speak,
And trickling Drops steal down my Cheak;
Too sure, alas! you may descry,
By what slow fires I tortur'd dye.
I'm pale if thy refulgent Breast
Is soild with Drunken Raptures prest:
Or if the burning Lovers Kifs
Has left a print of eager blifs.

Ah! think not those dear Lips shall prove,
Always thine his Barbarous Love.
Lips, form'd by *Venus*, with such art,
That they her five-fold joy impart!

On

*An Epigram, upon the Fortunate and
Auspicious Reigns of Queen Eliza-
beth of happy Memory, and our
present most Gracious Queen
Anne.*

By Mr. Tho. Brown.

Sure Heaven's unerring Voice, decreed of
(Old,
The fairest Sex shou'd *Europe's* Ballance hold:
As Great *Elisa's* Forces humbled *Spain*,
So *France* now stoops, to *Anns* superior Reign.
Thus tho' proud *Jove*, with Thunder fills the
(Sky,
Yet in *Astræa's* Hand, the fatal Scale does lye.

Upon

*Upon the Anonymous Author of, Le-
gion's Humble Address to the
Lords*

By Mr. Tho. Brown.

THOU Tool of Faction, Mercenary Scribe,
Who Preachest Treason to the *Calves-*
(*Head Tribe :*

Whose fruitful Head, in Garret mounted high,
Sees Legions, and strange Monsters, in the Sky;
Who wou'd'st with War and Blood thy Country
(fill,
Were but thy Power as rampant as thy Will:
Well may'st thou boast thy self a *Million* strong,
But 'tis in Vermin that about thee throng.

To that most senseless Scoundrel, the
 Author of Legion's humble
 Address to the Lords, who wou'd
 perswade the People of England,
 to leave the Commons, and depend
 upon the Lords,

By Mr. Tho. Brown.

WHAT Demons mov'd thee, what malicious
 (Fiends,

To tempt the People from their surest Friends?

Sooner thou might'st embracing Floods disjoyn,

And make the needle from its North decline :

Or teach the grateful *Heliotrope* to run

A diff'rent Motion from th' enlivening Sun.

Our Peers have often for themselves rebell'd,

When did they for the People take the Field?

Led

Led not by Love, but Interest and Pride,
They wou'd not let the Prince their Vassals ride.
That pow'r they to themselves reserv'd alone,
And so through thick and thin they spurr'd Old
(Roan.

To Fact and long Experience I appeal,
How fairly to themselves they justice deal :
For if my Lord, o'erpower'd by Wine and Whore,
The next he meets, does through the Entrails
(scow'r,
'Tis pity, his relenting Brethren cry,
That for his first Offence, the Youth shou'd dye :
Come, he'll grow grave ; Virtue and he'll be
(Friends,
And by his Voting, make the Crown amends,
'Tis true, a most magnificent Parade
Of Law, to please the gaping Mobb, is made.
Scaffolds are rais'd in Litigious Hall,
The Maces glitter, and the Serjeants Bawl.

96 *Humble Address to the Lords.*

So Long they wrangle, and so oft they stop:
The wearied Ladies do their moisture drop.
This is the Court (say they) keeps all in awe,
Gives Life to Justice, vigour to the Law.
True, they quote *Law*, and much they prattle on
(her,
What's the result? *Not Guilty upon Honour.*

Should I who have no Coronet to show,
Fluster'd in Drink, serve the next Comer so :
My Twelve blunt Godfathers wou'd soon agree,
To doom me, sober, to the fatal Tree.

Besides, how punctually their Debts they pay,
There's scarce a Cit in *London* but can say.

By peep of morn the trusting Wretch does rise,
And to this Grace's Gate, like Lightning flies :

There in the Hall this poor believing As,

With gaping on bare Walls Seven Hours does

(pass,

And so does Forty more in the same Clais.

At

To the Author of *Legion's*, &c. 97

At last my Lord, with Looks erect and hardy,

"*Troth, Friends, my Tenants have been somewhat*
(*tardy:*

"*But for the future, this shall be redrest,*

"*Delays and Losses may befall the best.*

This said, he presses with regardless Pride,

Between the opening Squadrons on each side :

Calls for his Page, then slips into his Chair,

And so good Gentlemen, you're as you were.

Cease Scribler then, our Grandees to defame,

With feign'd Encomiums, which they scorn to
(claim :

What they can challenge by the Laws o'th' Land,

We freely give, while they no more demand :

But let not in their praise the *Plot* be brought,

Thou know'st the Proverb : *Nothing due for*
(*naught,*

*A Dialogue between the Pillory and
Daniel de Foe.*

By Mr. Tho. Brown.

Pill. **A** Wake, thou busy Dreamer, and arise,
Shake off th' unwilling slumber from
(thy Eyes.

De Foe. Hail dread Tribunal ! Reverend
(Macheen,
Of awful Phyz, and formidable mien !
Thou Prop of Justice, Adjutant of Law ;
That keep'st the Paper-blurring World in awe ;
But why this early Visit made to me ?
Must I again ascend thy Fatal Tree ?

Pill. No—may'st thou never mount my
Fabrick more,
With much concern, last time, thy weight I bore,
And

The last Observer : Or, The Devil in Mourning. A Dialogue between John Tuchin and his Countyman.

By Mr. Tho. Brown.

Obser. **C**ome honest *Country-man*, What News
(dost bring?

Countr. Faith, Master *John*, they say you're
(like to swing.

Obs. Thou know'st I once for Hanging did
(Petition.

Countr. Ay, see th' effects of Preaching up
(Sedition!

But the most general Report supposes,

You'll on the Pillory tell Peoples Noses.

When that Day comes——

Your trusty Farmer here most humbly begs

You'll let him give you a small Treat of Eggs.

Obs. Jest.

Obs. Jest'ing apart ; hast with thee brought
(some *Nancy*,

Or Protestant *March-Beer*, to raise my Fancy ?

Inspir'd by that, my Thoughts will quicker flow,

And I'll by far *outhymn* the fam'd *de Foe*.

Countr. No, not a Drop. I'm to be gull'd n)
(more ;

Too much you have tr-spas'd, on the ancien:
(Score.

I'll be no longer with *Whig Birdlime* caught,

Ne'er stir, *I wou'd not save thee for a Groat*.

Misled by thee, I left my Herds and Flocks,

And must turn Politician with a Pox.

Obs. And where's the harm to know the
(Springs of State ?

Countr. It only hasten'd *Hone's* and *Rouse's*
Fate.

Obs. Happen the worst, I've Friends will pay
(my Cost.

Countr. You reckon *Nobs*, I fear, without
(your Host.

Obs. Won't merciful *Low-Church* espouse my
(Cause ?

Countr. They'll leave you to the Mercy of the
(Laws.

Obs. But then the *Whiggs* will back me Tooth
(and Nail.

Countr. Yes, those are saving Cards, that
(never fail.

Obs. *Old-Nick* thus uses *Witches*, as they tell us,
And drops the gaping Wretches at the Gallows.

Will none my Person then from malice skreen ?

Say, *Country-man*, What think'st thou of my
(Queen ?

Countr. 'Slife not a word of Her, thou *Scandal-*
(Pedlar,

Thy Loyalty's as Rotten as a Medlar.

After such Libelling the *Royal-Race*,

How dar'st thou sue to *Majesty* for Grace ?

Obs.

Or, *The Devil in Mourning*, &c. 103

Obs. What, am I then by all the World for-
(saken?

Countr. E'en get your Friends the *Jews* to save
(your Bacon :

Or should you to the *Devil's Church* repair,
None will suspect you'd venture *Play-house* Air.

Obs. Howe'er I'm thus abandon'd by the rest;
Yet while I'm still with thy dear Friendship
(blest ———

Countr. Nor Friendship, nor Relief expect
(from me,

Through all thy thin pretences now I see :

No more with sower *Republicans* I'll herd,

But pluck those prating Raskals by the Beard.

No more with Mercenary Scribes take part,

But get me Home, and mind my Plough and
(Cart;

Scow'r o'er my Grounds by break of Day, old
(Tutchin,

And freely pay my Taxes with grudging.

Advice to the Kentish Long-Tails, &c. 105

Whereas, we're inform'd, that your *Maid-*
(*Stone Grand Jury,*

A most Monstrous Petition has penn'd in a
(*Fury;*

We are Strangely surpriz'd at the News we'll
(*assure ye,*

For, unless both our Reading and Memory fails,
Old *Kent* has been Fam'd, not for *Heads*, but for
(*Tails.*

Not to make on your Intelle&s any Reflection,

The *Senate* needs none of the *Kentish* Di-
(*rection,*

To prevent Foreign Insults, and Home In-
(*surrection.*

Without your Intruding and sage Interposing,

And thrusting where no Body calls you, your
(*Nose in,*

Our *Commons* will steer the Great Boat of them-
(*selves,*

And save it from dashing on Rocks or on Shelves:

They'll

106 *Advice to the Kentish Long-Tails, &c.*

They'll provide for our *Tarrs*, and settle the Na-
(tion :

Then let each Private Man be content in his
(Station.

VVe therefore advise you to lead sober Lives,
To look after your Orchards, and comfort your
VVives.

To Gibbets and Gallow's your Owlers advance,
That, that's the sure way to Mortifie *France* :

For *Monsieur* our Nation will always be Gulling,
VWhile you take such care to supply him with
(VVoolen.

And if your Allegiance to *Cæsar*'s so great,
All smuggling and stealing of Customs defeat,
Or else all your Loyalty's nought but a Cheat. }

Above all, let each *Long-Tail* his Talent employ, }
On his Spouse's soft Anvil to get such a Boy, }
As will equal in Vigour, the fam'd *William Joy*. }

Then

Advice to the Kentish Long-Tails, &c. 107

Then in Peace you may eat both your Boil'd and
(your Roast,
And the *French* will be Damn'd e'er they'll Land
(on your Coast,

Signed by the Mayor, Aldermen, and
the Common-Council; - all the In-
habitants, both Men, Women, and
Children, that could make their
Marks, at the Quarter-Sessions,
holden at Gotham, in Comitatu
Essex, the 12th of May, 1701.

To a Lady, whom he refus'd to Mar-
ry, because he lov'd her.

By Mr. Tho. Brown.

MArriage ! the greatest Cheat that Priest-
(hood e'er contriv'd,
The sanctify'd Intrigue, by which poor Man's
(decoy'd,
That

That damn'd Restraint to Pleasure and delight,
Th' unlawful Curber of the Appetite.

Curst be the Sot, who first the Chains put on,
That added to the Fall, and made us twice
(undone.

The Sex that liv'd before in a free Common state.

The Golden Age this Pious Cheat ne'er knew ;

Then Love was unadult'rate and true ;

Then we did unconfin'd Amours pursue,

If by his Flame the Shepherd was inspir'd

On no coy Trifles, the kind Nymph retir'd ,

Th' officious Trees pimpt for the honest Trade,

And form'd a kind and welcome Shade.

Then like the Bord'ring Fields, was Womankind,

By no Land-marks, or unjust Bounds confin'd.

'Tis

'Tis true, if that by my ill Stars inclin'd,
So great a Trespafs I shou'd e'er Commit,
Your Charms alone wou'd change my mind,
And tempt me to the Sin, tho' Mighty 'tis and
(Great :
For you'd with vigorous Beauty still incite,
The pall'd and weary'd Appetite.

And what's a Mortal Sin with any other She,
To do with you, a Venial Fault wou'd be.

Upon

TO
LUMENISSA.

*Imo ego Sardois videar tibi Amarior herbis,
Horridior rusco, projecta villior alga,
Si mihi non hæc Lux toto jam longior Anno est—
—Virg.*

By another Hand.

Some all their Conquests to our weakness
(owe,
And, as we kneel, they more imperious grow ;
'Tis from that weakness they collect their power,
Beauty we Fancy, Vertue we adore.
The Rigid Stoick will to Vertue bow,
And all her charming Beauties does allow ;
You *Lumenissa* with such Vertues shine,
As show you're near allied to things Divine.

And

To Lumenissa.

111

And as a Blessing to these Vertues due,
Nature has giv'n you conqu'ring Beauty too.
Thus doubly blest by all the Gods above,
You are prepar'd for Heaven, or for Love :
Heav'n gives you time to exercise your Charms,
And *Hymen* Courts (for me) with soft alarms.
Why then must I be doom'd to barren Pain ?
Still craving, still soliciting in vain ;
And for my gen'rous Love be treated with dis-
(dain,

True Lovers act but with a glim'ring sense,
And if they give, they never mean offence :
Exert their eager pow'r the Nymph to please,
And sacrifice their quiet to her ease.

Know then (Fair *Lumenissa*) that your Eyes
Did first my undefended Heart surprize.

Your Charms so soften and disarm the Heart,
That e'ery shaft of Beauty you impart ;
Each Victim first receives, then cherish the Dart.
I love

I Love you (dearest Madam) it is true,
 My Passion is to your Perfections due;
 And should I think 'em justly to express,
 By such Presumption I should make 'em less.

Your easie Wit, next fann'd the Am'rous Fire,
 And from chaste Wishes, form'd a fond Desire:
 In violence my Passion daily grew,
 For ev'ry Day shew'd Beauties, that were New!
Venus (among't the Gods) is not so fair,
 As you to Mortals in our Hemisphere.

And when you talk, you never fail to please;
 For Women (just like us) admire your Graceful
 (Ease.

Love, sure, has something in it unrefin'd,
 And leaves a Rack, and Torture on the Mind:
 Disturbs the Day, and Cloggs the sweet delight
 Of Sleep and Ease, the Happiness of Night.

V When

And all the Terrours of my Fears confute,
 For Mercy is its Glorious Attribute.
 Let that but sit Triumphant on your Brow,
 Then you'll charm your self, as you do others
 (now.

If *Lumeniffa*, you e'er change your State,
 And Nuptial Ceremonies Celebrate;
 Yet after all, the joys you needs must share,
 [For no Man can be Cruel to the Fair.]
 Your Vertues sure, can never equal'd be
 By any piece of Male Mortality.

Arabian Spices, Mountains of *Peru*,
 Must lose their Vertue when compar'd to you,
 And since on any Hand you can't dispose
 Of your dear self, but you are sure to lose.
 Pray lose by me, for no Man loves you more,
 And 'tis but just, your goodness should restore,
 Or give your Heart for mine, which you had
 (long before.

Jo. Haines *his Reformation* P R O-
L O G U E, dress'd as a deep
Mourner.

By Mr. Tho. Brown.

THUS Cloath'd with *shame*, which is one step
(to Grace,

Excuse the modest *blush* now spoils my Face ;

For after Two Years *Excommunication*,

For Haynous *Sins* against this *Congregation*,

I'm now to plead my thorough *Reformation*. }

Know then, that weary grown, of the thin fare

Of living by my *Wits*, that's by the *Air* ;

Altho' kind *Patrons* —

“ Into your *Bumpers* I have oft been plunging,

“ And *Top'd*, as I a Patent had for *Spunging* ;

“ But

" But to proceed in't still, my *Conscience* stains,

" *Conscience*, the Darling Mistress of *Jo Haines*.)

" Wherefore, tho' late, now finding like a
(Novice,

" *Players* (like *Wits*) are Fools, when out of
(Office:

And seeing Nocturnal Friends drop off so fast,

Like *Limerick*, I'm compell'd to yield at last.

But oh! the Terms of my Capitulation

Would make the hardest heart feel soft
(*Compassion* :

I must not *Drink*, nor taste *Life's* common Joys,

For fear of spoyling my *melodious Voice*;

No more at *Midnight* visit dear *James Long*,

Who has the best *Navarre* e'er tipt o'er Tongue;

'Thas all good Qualities, —

A Conceal'd Body, Fresh, Mellow, and Fine,

'Tis all Sincerity, a *Silken Wine*;

118 *Reformation Prologue, &c.*

It Charms the *Taste*, and Gratifies the *Nose*,
 * *Adieu my Dear, Dear Paradise, the Rose,*
 Where I the Musick now must hear no more,
 † Of a Bottle o' *Sebastian* in the *Sun*, Score.
 Nor whilst God *Bacchus* is our Cheeks Adorning,
 ‡ *Past Three a Clock, and a Dark Cloudy Morning.*
 Nor make the last excuse for longer stay,
 || *More Wine ye Dog, 'tis not yet break o' Day.*
 Now, now, your new *Regenerated Player*,
 Morning and Evening, will trudge to *Prayer*;
 And flye all *Play-House* Plots that are a'brewing,
 That National Sin (*Sedition*) was my ruine.
Adieu Will's Coffe-House to, Beaus, Captains,
VVits,
 Who have been so very kind to me by *fits*.
 Farewell, I now must herd with sober *Cits*.

* *Weeping.*

man's tone.

† *Spoke like a Drawer.*

|| *As Drunk.*

‡ *Like a Watch-*

Where I may speak my Mind, and fear no snub,
With Friends will lend, as well as pay a *Club*.

What though they ne'er broke *Jest*, or *Pate* at
(*Lockets*,

They've Sence enough, for all that, in their
(*Pockets*,

I do but think leading this *Vertuous* Life,

What a *Comfort* I shall be to my poor *Wife*!

At Home by Ten a Clock, in Bed by Eleven,

Where I will make my former Scores all even.

" This being decreed, I've nothing more to do,

" But fix my self a rent-charge now on you,

Humbly beseeching

" That I, like *Parish Brat*, Forlorn, and Poor,

" That's lay'd for want, at the next *Rich-Man's*
(*Door*;

" Swath'd in ill luck, the Charity may get

" Of you the Great *Church-VVardens* of the Pit.

Then tho' my *Voice* should fail, as that will
 (happen,
 I'm sure you'll guess my meaning, by my *gaping*.

*On his Friend Owen Swan, at the
 Black-Swan-Tavern, in Bartho-
 lomew-Lane.*

By Mr. Tho. Brown.

MAnkind, unjustly *Poets Atheists* call,
 They're *Atheists* who adore no *God* at all.
 We Court the *Vine* whose all-enlivening *beat*,
 Does Noble Flights and lively Thoughts Create,
Bacchus to thee, we daily *Altars* raise,
 When warm'd with *Liqui'd Joy*, we sound thy
 (Praise:

Nor

On his Friend Mr. Owen Swan, &c. 111

Nor can he be less than a God whose Juice,
Does every Minute something great produce.
Wit's the Rich Product of the Teeming Vine,
Its great Creator, is Almighty *VVine*.

And powerful Love, Arm'd with resistless Fires,
Which Melts the Stubborn Soul to soft desires.

Then, Owen, since the God of *VVine* has made
Thee Steward of the gay Carousing Trade,
Whose Art decaying Nature still supplies,

Warms the faint Pulse, and Sparkles in our Eyes.
Be bountiful like him, bring t'other *Flask*,
Were the Stairs Wider, we wou'd have the *Cask*.

This pow'r we from the God of Wine derive,
Draw such as this, and I pronounce thou'lt *Live*.

Table

Table Talk.

Written by Mr. Tho. Brown.

NEW *Maxims* of State, like new *Nostrums* in *Physic*, take for a while, and then are lay'd aside. What Miracles about two years agoe, were wrought by *Cows Piss*, and the *Cold Bath*?

All Men of all Professions pretend a concern for the Public. The *Subscribers* erected the *Dispensary*, that the *Apothecarys* might not cheat the Public.

A *Lawyer*, like a *Soldier* of *Fortune*, never troubles his Head with the Justice of the Cause he is engaged in.

A Man that Marries a *Whore*, may be said to rob the *Public*, and enclose the *Common*.

How happy wou'd the *World* have been, some have said, if there had been no *Women*. But
say

say I, how wou'd it have lived without them?

Horssecourfers and *Matchmakers* make no Conscience of *Cheating*.

The Vows of a *Lover*, eager to enjoy ; and the Virtuous Resolutions of a *Sick-Man*, are equally Vain.

A bad *Face*, and a fine Body, are like a *Parson* that preaches well, and Lives ill.

A *Patriot* is a dexterous *Hypocrite*, that always pretends the *Public*, in order to promote his own private Advantage.

Every *Church* sets up for the *best* and *honestest*.

The *Pope* succeeded *St. Peter*, as *Dr. Gibbons* got all his Practice by taking *Dr. Lower's* House.

When a *Poet* is new rigged, *Oh ! he has got the last New Play on his Back*, Why may not the same be retorted upon a *Country Squire*?

A *Patriot* generally made by a *picque* at Court.

Every

Every one pretends a Concern for the People.

When a Man is hunted down at Court, he takes Sanctuary in the Country Faction.

Nothing is so Imperious, as a Fellow of a Colledge upon his own Dunghil; nothing so despicable a Broad. *to that end*

A New Convert to the Government, to be suspected.

After all the Noise that has been made of the Jacobites, the Government has little to fear from profess'd Adversaries. Those that take the Oaths, and keep their old Principles, are the Men, that do Mischiefe.

A Man that gets a great Estate out of a little Post, is like a Man that grows fat upon Matrimony.

Great Bodys of Men are Subject to all the infirmities of particular Persons.

It is a Jest, to think those, that have Power will not take care to support themselves against all that attack them.

I have

I have often Laugh'd at some, that call
Assemblies Divine things ; Don't two or three
Men always govern them ?

Every Man impatient to shew his Parts :
D'urfy much importuned to sing, refused. Another Gentleman trump'd up a *Learned Discourse*,
he then *Sung* without asking.

How apt are we to flatter ourselves, and
overlook our own Infermities. A *Drunkard*
thanks God he has no *Sacrilege* to answer for.

The Author of the *whole Duty of Man* conceal'd, perhaps *Vanity* in that.

A *Woman* that tells you she'll cry out, and a
Man that threatens to cut your Throat, will
both be worse than their Words.

A *Protestant* wonders how it's possible for a
Man to be such a sot, to believe all the stuff
of *Popery*. A *Papist* wonders how any Man in
his sense can dissent from his Church.

Some *Authors*, rather than not flatter, will commend a Man for what he ought to be blamed ;
A young Gentleman of the Temple ran away
from his Wife and drubb'd his Father-in-law :
A Poet now living, commended him for't in an
Epistle Dedicatory.

Most

Most Authors draw themselves, or introduce what they like best ; thus *Harry Higden* brings in a great deal of *Eating* in his *Comedy*.

When a *State Pimp* has done all he cando ; the Government, that employ'd him ought to deify him ; *K. Charles II.* compar'd *Old Hobbs* to a *Bear*.

What signifies it, whether one is chosen by his Tenants, that dare not refuse him, or comes in by Bribery ?

A Blot, as they say, is no Blot till 'tis hit ; otherwise I much fear me, that more, than a Brace of *Members* had been sent to the *Tower*.

Vanity stronger than a *Womans Lust* ; If a *Lord* were stronger, than a *Porter*, a *Woman* wou'd be in the right on't.

If a *Man* and a *Woman* come together into an *Inn*, a true *Inn-Keeper*, rather, than fowl two Pair of *Sheets*, will take it for granted, that they are *Man* and *Wife*.

A *City Polititian* is the busiest, silliest *Coxcomb* in the *Universe* ; what a clutter he makes about the Election of a *Sheriff*, or a *Mayor*, as if the fate of the *Kingdom* depended on it.

The

The Society of *Reformers*, I am afraid, has made no mighty *Progreſs* in the *Extermination* of *Vice*; they have only beat it out of one part of the Town, to make it ſettle in another.

Some *Scriblers* have got a trick of *answering Books* right or wrong, if they have made a noiſe in the World; nay, ſome have answered *Books* they never ſaw; *King William* and *Queen Mary Conquerors*.

A *City Captain*, on a *Muſtering Day*, ten times more noiſy, than one, that has been in all the *Actions* in *Flanders*.

Over-jealous *Husbands*, and people, miſtruſt themſelves into *Cuckldom* and *Slavery*.

It was obſerv'd, that when the *Apothecarys* were ſoliciting for their *Bill*, that excuſed them from *Pariſh Offices*, that the *Weekly Bills* decreaſed conſiderably.

The World calls *Avarice*, a ſordid, I ſay it is an aſpiring *Vice*; it makes a *Lord* ſtoop a ſo low, as to play with a *Footman*.

Adverſity makes a Man humble; *Ceraſus* the *Admiral*, how meek he is now he lies under the *Diſpleaſure* of the *House*?

To make a Man out of Love with Soldierly, let him see the Train-bands Exercise.

A *Phisitian*, says a late Author, is a grave, formal Animal, who picks our Pockets by talking unintelligible stuff in a Sick Man's Chamber, till Nature Cures, or Medicines Kill him.

A Gentleman, in a Coffee-House, was preaching up the great Wisdom of Beasts; Come, Sir, says a Captain, Cocking his Hat, you'er out in your Argument. There's that Nonsensical Creature called the Bever, bites off his Stones, to compound with the Hunters. What Man alive wou'd be such a Sot, as to do so? For my part I never wear a Bever Hat for that reason; I wou'd not profane my Head with one.

What the Devil shou'd make a Man rally others, for the Imperfections he has himself? I hate that Puppy, says Cleantes, that goes open breasted; 'tis but a Half-Shirt.

To be concern'd for a Family, for Children, and Things after us, is only proper to Man; A Horse never breaks his repose, for thinking whether his Son will be prefer'd to the Cart or Coach.

Men

Men reward the Professions that incommode them, as *Lawyers*, &c. and give no Encouragement to those that divert them ; The Reason of it is Fear ; Man fears to be *Damn'd*, therefore bribes the *Parson* ; he fears to be *Sick*, therefore keeps fair with the *Physician* ; He fears to be rook'd out of his Estate, therefore bribes the *Lawyer*.

An unskilful Author sometimes, when he pretends to set off a Man, really lessens him ; Thus the *City Bard*, in *King Arthur*, forgets the *Physitian*, and makes a *Chirurgeon* of his Friend *Gibontus*, and makes him heal a Wound.

Nothing certainly can be so insupportable as a *Coquette* ; *Amelia* had Four *Lovers* at once, and encouraged all ; she made one of them write a *Love-Letter*, for her self to his *Rival*.

Amongst the misfortunes we struggle with, 'tis one Comfort to us, that all the World laughs at one another ; The *Cit* at the *Beau*, the *Courtier* at the *Country-Squire*, and *Vice versa*.

One that has advanc'd his Fortune out of nothing, is sure to be plagu'd with his *Relations* ; for this Reason, a certain Favourite in *France*, us'd to envy *Methulah*, because he outliv'd them all.

N——was bred to the *Law*, and had nothing to live by but that, yet he who said he was no *Lawyer*, displeas'd him not; but to find fault with *Poetry*, was an eternal Affront.

All Governments in the World, will take care to give the *best outside* to their Affairs, In the late War, our *Gazettes* never mentioned the *Loss* of the *East-India* Ships; but took care to mention the taking a *French Privateer* of *Two Guns*.

If a Man *begins* a Thing, let him go *through* *stitch* with it; A *Chymist* in *Fullers-Rents*, put out a *Quack-Bill*; for this, abandon'd by his former *Customers*, did not continue it, and lost his *Mobb-Friends*——so starv'd.

A Man that *seldom* has Money, takes care to shew it in *all* Companies, when he has it, and pays his *Reckoning* before it's called for; We care not how deep we go, when we are upon the *Tick*; when we pay *ready Money* we are more frugal.

If we must have *Enthusiasme*, give it me in *Perfection*; this makes me Love the *Quakers*, and made me see the downfall of the *Philadelphians*; *Mediocribus esse non licent* holds good, as well in a *New Religion*, as a *New Poem*.

From

From *Rags* and *Beggary*, to leap into a great Estate, as it's pleasant, so it's troublesome; thus, Sir, *J* ——— *Ed* ——— is as uneasy in his *New Fortune*, as a Harlot in a New Pair of Stays.

Every Thing, they pretend, has been so exhausted, that it's *impossible* to find any Thing *New*; but this is a mistake.

Since the late *Revolution*, our *Ministers* invented a *New Systeme* of Politics, purely devised by *themselves*, never practised before, in any part of the World, and we hope will never be practis'd again.

Our *Divines* have invented New Measures of *Allegiance*, and New salvo's for swearing; Our *Projectors* New Lotteries; The *Ladys* New sort of *Tea*; The *Vintners* New Names for Old *Stum*; The *Physicians* and *Soldiers*, New methods of *Murder*.

The Streights of *Magellan*, may afford New Discoveries, but *Religion* hardly any; The *Old* and *New Testament*, have been so *unmercifully* beaten up by Poachers of all Countrys, that one can no more expect to start any *fresh Game* there, than a Tub of good Ale at a Country Bowling-green, after the *Justices* have paid it a *Visit*:

The Condition of a *Married-Man*, different from that of a *Free*; What one loses in the *Day*, he gets in the *Night*; What the other gets in the *Day*, he loses in the *Night*.

Vice passes safely under the Disguise of *Devotion*; as during the late War, *French Wine*, under another Name, 'scaped the *Custom-House*.

There is more Fatigue and Trouble in a *Lazy*, than in the most *Laborious Life*; Who wou'd not rather drive a *Wheel-barrow*, with Nuts about the Street, or cry *Bromes*, than be *Arsennus*.

Montagne, in his Book of Expence, put down, *Item*, for my *Idleness*, a Thousand Pound.

Tho' we have so many *Cartloads* of *Prolemic Writers*, yet the World has not been much improv'd in *Knowledge* by them; When the learn'd *Iffac Causabon* was shown the *Sorbone*, says the Person who introduced him, There has been *Disputations* kept here these Four Hundred Years; But, replys *Causabon*, What have they decided all this while?

'Tis

'Tis reckon'd a great part of *Learning to know the Names of Things* ; We have some *Vitufos*, that can nicely diftinguifh the minuteft *Moffes*, yet know nothing of their *Vertue* and *Efficacy*, which is juft all one, as if a *Foreigner* fhould come to *London*, and get all the *Signs of Cheap-fide*, and *Cornhill*, and not trouble himfelf to know any thing of the *Government of the City*.

A broken *Shopkeeper*, ends in an *Excifeman* ; a decay'd *Gentleman*, in a *Juftice of the Peace*.

The Condition of a *Slave* is infinitely better than that of a *Harlot* ; yet becaufe ſhe now and then fups with a Lord at the *Rofe*, keeps a Maid ſhe never gives Wages to ; lies in fine *Lodgings*, ſhe never pays for ; thinks her ſelf a happy Creature.

What I have written will be of Advantage to *Pofterity* ; which if it happen it will be ſays (Dr. Leigh in his *Epiftle Dedicatory*) a mighty ſatisfaction to your *Humble Servant*.

If we may guefs at the *Morals* of any *Age*, by their *Plays*, the laſt was worſe than this. Witnefs *Gammar Gurtons Needle*.

'Tis Hard to part with an *ill Custom* ! A——
wou'd rather keep his *Palsie*, than leave *Tobacco*.

+ A *Pindaric Muse*, is a *Muse* without her
Stays on.

A *Little Learning* makes some Men *Vain* ; a
great deal renders a *Wise Man Modest*.

He that puts on a *Clean Shirt* but *once* a
Quarter, opens his *Breast* when it is so.

True Learning makes a *Man Humble*, *Diffident*, and *Modest*.

A *Wise Man* will answer an *Objection* before
it's made. *Trebatius*, whenever he met a *Creditor*,
never gave him leave to *Dun* him *first*, but
was sure to anticipate him. *Well, Faith, honest
Friend*, says he, *I am to blame, but thou shalt
have thy Money next Week*.

Vanity, makes a *Man* do as many public
Things, as a principle of *Vertue*. *Cavindish
Wooden*.

There is not such a *Vast difference* between
People's Parts, as the *World* imagines.

A Man

A Man is never ruin'd by *Dullness*.

This World, at last, shall be burn't for a *Witch*, says a *Presbyterian Parson* that Preaches near *Russel-Court*; the same said, That *Cesar* was stabb'd with *Bodkins*, to prove that *little Sins* may damn a Man, as soon as *great*.

The Society for the promoting the *Reformation of Manners*; What have they done after all the *Noise*, and *Sermons*, and the thanks of those *Worshipful Tools*, the *Grand-Jury* of *Middlesex*: They have forc'd a few poor *Whores* to shift their *Quarters*.

Scotch-men are zealous for their Country, &c. angry to hear it expos'd; their *Poverty* is the Reason of it.

Men are affected with any Loss, according to their different *Genius*, and *Temper*; When a Country Fellow t'other Day, was told, that the *Dutch* had laid a great part of their Country under Water, he was only concern'd at the Loss of so much *Hay*.

Half the World bullied by Captain *Dawson*; and Captain *Dawson* bullied by *Half* the World.

A certain Man admired the Wise Institution of the *Sabbath* ; The very very breaking of it, keeps, half the *Villages* about *London*.

Theophilus values himself upon having done little mischief in his time, when it lay so often in his power to do it ; this was not owing to any principle of Honour, but to his *Laziness*, and want of *Activity*.

I am sure you are a Man of Merit, says *Phylautus* to *Alcibiades*, because you have been so often put by *Preferment*. By my Faith, 'tis my own Case.

Modesty has made as many Young Women Whores, as downright Lust ; Many have not had the *Impudence* to deny.

A true Court *Sychophant* will flatter a Prince, even to his own, or his Families Failings ; thus tho' *Adolphus* the second, was an unfortunate Prince of the House of *Nassau*, How often has *King William* been flatter'd and complemented upon him.

Maxims

Maxims of State

Applicable to all T I M E S.

*Written by the Right Honourable the Marquis of
Halifax.*

Never before Published.

I.

When a *Prince* resolves to stand by his *Friends*, he is in danger of losing his Interest in his *Enemies*.

II.

A *Prince*, when he changes a Minister, because he has an Interest in his Enemy; should be well assur'd that the Interest be not immutable.

III.

Refusing to swear we will serve our *Prince* against all *Others*, is keeping a Reserve to serve another against him.

IV.

A *Prince* that will be served by those who are of Opinion he has no Right to *Govern*, is rightly serv'd if they Govern his Affairs according to that Opinion.

V.

The same *Conscience* that determines the *Possessor* to have no Right, obliges the Restoring him that has.

VI.

When a *Prince* employs a Man that has betray'd him once, he gives earnest for a second *Treason*.

VII.

They that serve the Possessor, with Reserves to the Pretender, can only Injure him they serve.

VIII.

A *Prince* is sure to be best serv'd by those that have most hopes from him, and most to fear from his Enemies.

IX.

'Tis equally Dangerous to a Prince, that his Minister be false in his Maxims, or false in his Councils.

X. A

X.

A Knave that will act against his Opinion to serve his Interest, will take the first Opportunity to reconcile his Interest to his Opinion.

XI.

A Prince may have a better Information of his true Interest, from the publick Voice of his People, than from private Whisperers.

XII.

'Tis worth a Princes Thoughts, that Friends are not so easily made, as kept.

XIII.

A Prince that Chuses his Enemies for his Guards, should disband his Friends.

XIV.

'Tis hard to perswade the People that Misfortunes come by Chance, when the Ministers are suspected.

XV.

The Favorite of the Prince, might be the Fav'rite to the People, if he cou'd be as humble after Advancement, as he was before ; but height of Prosperity makes most Men giddy, and their Insolence generally tumbles 'em from that Eminence

nence to which a base Submission rais'd 'em.

XVI.

A Minister that is rais'd from a low Degree, like a Man that goes up to a high Tower, forget the Steps by which he ascended, because he had but few of 'em in view at a time, and usually indangers his Neck, by looking too boldly from a height that his sight is not accus'tom'd to bear.

XVII.

Ministers taken out of the prime *Nobility*, have but a little way to ascend, and are not in danger of having their Heads turn'd by it ; because they have been us'd to look a great way down.

XVIII.

Great Ministers chuse to imploy *Fools* or *Knaves* under 'em ; because they think Men of *Sence* and *Honesty* wou'd see too much, and approve too little of their *Misteries*.

XIX.

Reason of State, like *Misteries* in Religion, is an admirable expedient for unaccountable Proceedings ; yet but for one, the best Religion, and but for the other, the best Constitution in the World cou'd not subsist.

XX. The

XX.

The same trick may be put upon the *Mobb* a Thousand Times; but if it be once discover'd, it will be dangerous to offer any Thing that bears any resemblance to it, tho' never so just or necessary.

XXI.

The People Judge by out sides; and if you avoid the external resemblance, by condemning the form, you may have the essence espoused by 'em. So the Puritans arraign'd the Church of England, of Popery, for using a *Liturgy*, the *Cross* in *Baptism*, the *Surplice*, and *Organs*, while themselves retain'd *Implicit Faith*, *Dispensation* with *Allegiance*, and the absolute Direction of *Consciences*, and maintain'd 'em, both in their *Synodical*, and *Conregational Assemblies*, which were the essential Politicks of Popery.

XXII.

Men seldom tye themselves up to the Rules they prescribe to others, but urge, or relax 'em, just as it serves their turns. The *Puritans* began the War upon King *Charles the First*, for reviving *antiquated Laws* in his Distress; yet prosecuted it by ten Times more Oppressive Orders, of their own, without the same Authority of Law, or colour of Reason.

XXIII.

XXIV.

The *Dissenters of England* plead only for Conscience, but their struggle is for Power; yet when they had it, have always deny'd to others that Liberty of *Conscience* which they now make such a Noise for.

XXV.

Those that plead a Special call to the Ministry, should prove it by *Miracle*, or *Iresistable Reason*, without 'em, their Pretences are *Hypocrisy* and *Schisme*.

XXVI.

They that separate themselves from the Religion of the *State*, and are not contented with a free Toleration, aim at the Subversion of it. For a *Conscience* that once exceeds its Bounds, knows no limits, because it pretends to be above all other Rules.

XXVII.

A *Saint* in Power, is always Arbitrary. For he pleads GOD Almighty's Commission, to superceed Humane Laws.

XXVIII.

Religion is not only a good, but a necessary Thing; but the use that *Knaves* and *Fools* make of

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of it, almost beats Men of Sense and Honesty
out.

XXIX.

Fools in Favour are always presumptuous,
and undertaking; but Men of sound Sense will
be aware, that there are those who are equal to
themselves, that watch their Steps.

XXX.

The Prince that indeavours to reconcile Enemies,
by Neglecting his Friends, gains one for a
time only, and loses the other for ever.

XXXI.

He that serves his Prince voluntarily, in difficult
times, does him a more meritorious Service,
than all the Officers in pay can do him; and the
Prince loses more by neglecting him, than if
he had forgot all the rest; one is a Creditor, the
other a Debtor.

XXXII.

The Minister, that disoblige a Man of Parts,
makes a Dangerous Enemy; and he that trusts
any other, makes as Dangerous a Friend.

XXXIII.

He that ventures to use a Man ill, upon the
security of his Principles, may thank himself
for the Mischief he receives from his Presump-
tion.

tion. For Nature will alway have the better of Principle, and Men of Sence are generally Men of Resentment.

XXXIV.

'Tis the little regard Princes have had to their words, makes so little regard be paid to them ; and 'tis generally from those that they have contemptuously broken Faith with, that they meet with the greatest Mischiefs.

XXXV.

A great deal of Resentment supplies the want of ordinary Power, and gives a mean Man of Sense his revenge upon a great one, that treats him undeservedly ill.

XXXVI.

'Tis a common mistake of Great Men, first to raise Men, without merit, and then to fancy they find it in 'em ; but in the end they will find themselves answerable for all their Mis-carriages.

XXVII.

He that's raised as a Creature, as soon as he finds his Patron decline, immediately Courts the Protection of his rising Adversary. A Man of Honour does the contrary, makes as much as he can of his own merit, without injuring his Patron.

XXXVIII.

No Man can be a Man of Honour, who is not a Man of Sense, as well as Probity; for a Blockhead is as likely to betray his Trust out of Ignorance, as a Knave out of Design.

XXXIX.

Great Men are apt to despise the Resentments of little ones, and yet they generally fall by 'em.

XL.

The Monarchy and the *Church of England*, cannot subsist, but together; for they that endeavour to introduce a Republican Government in one, expect to have it follow'd in t'other.

XLI.

They that think our Dissenters more modest than heretofore, ought to look into *Scotland* before they make a positive Judgment, and perhaps that may work their Conversion.

XLII.

In a State where there are two Parties, the Prince must gain one entirely, or both will deceive him.

XLIII.

A Prince that Dissembles with his People;
Teaches them to do the same with him.

XLIV.

A State that subsists upon *Cunning*, is like a
Merchant that Trades upon Credit; the first Mis-
fortune breaks either.

XLV.

A Prince, and a Gamster's Word, ought to be
sacred, on the same Reason; because their Fail-
ings are Public, and no Body trusts them the se-
cond time.

XLVI.

A Prince that complies out of Fear, with what
he does not heartily approve, Saddles himself,
and must expect to be ridden by all those that
have the Wit to discover it, and the Courage
to mount.

XLVII.

A Prince that Governs by Favourites, is *felo de
authoritate propria*, and loses more Credit than
he can give to his Favourite; and in a Manner
Eclipses himself to make the other Shine: For
Men had rather enjoy a Reflected Light, than
none at all; and while they make their Court
to the Favourite, neglect the Prince.

XLVIII. The

XLVIII.

The *Minister* that buys of *one* Enemy, raises Twenty new ones, for it shows them, that knew not the Price before, what it is worth to be so, and almost every Man is willing on the Rout, to come in for the Plunder.

XLIX.

Bring over your Enemies, and your Friends will be your Friends still, has been a Fatal Maxim to England; for the purchas'd Friends lose their Credit immediately; and the slighted ones turn Enemies to be bought over.

L.

A Prince shou'd protect all Religions, but be of none; but pretend to be Zealous for the strongest.

LI.

Friends that are bought, are *Men at Auction*, the highest Bidder has them; But like the *Poles*, they are at Liberty to sell themselves again.

LII.

Purchas'd Friends, are the Friends of *Prosperity* only; when *Fortune* turns, they make it matter of *Merit* to be the bitterest *Enemies*.

LIII.

An Enemy that makes a Bargain for his Friendship, tells you how much he expects to betray you.

LIV.

Parties often shake Hands against some particular one, only, when that's broken, to have an Opportunity to Cut one anothers Throats.

LV.

The Government that equally indulges all Religions, must take to it self the Power of making one for the *State*, and appointing Preachers that shall not dare to dispute a Creed of their Making.

LVI.

Too much Thrift in a Government is ill Husbandry; for no Man contributes chearfully, who expects no Return.

LVII.

The Bounty of a Prince is like a perpetual Lottery, the People put in Time after Time, in hopes, some Time or other, of a Benefit-Ticket; but when they see it confin'd to a few, they despair of any Advantage, and cry out a Cheat. But they are like a dry Pump, pour in a Bucket, and you may draw out as many

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as you please; without it, you Labour in
vain.

LVIII.

The *Favour* of a Prince is no *Inheritance* :
The *Minions* own Indiscretion, or his Masters
Necessities, frequently make him a Sacri-
fice.

LIX.

Favourites are always unpopular in *England*,
because the People constantly lay all the real,
or suppos'd slips in Government to them; for
those that wou'd quarrel with the Prince, ever
begin with the Favourite.

LX.

Favourites generally pay dearer Rates for
particular Creatings, than they might have
bought the Favour of the whole Nation.

LXI.

The Court, like a Jilt that makes you pay
dear for a Clap, usually makes you die a Martyr
to expectation.

LXII.

He that buys a Place of necessary Service,
gives earnest to be a Thief.

LXIII.

He that Cheats the People according to their own Humour, has the Name of a *Patriot* ; but he that serves them against it, may be hang'd for his Pains.

LXIV.

The *Presbyters* of Scotland like People that rail at the Ministry, inveigh against the *Pope*, only because they have a Mind to his Place. They wou'd transfer the Infallibility of *St. Peters Chair*, to their *Assembly*. GOD Almighty is equally subject to either of them ; but the latter treats him with less Ceremony.

LXV.

Prosecution for Matters of Conscience is very unjust ; but great Care ought to be taken, that private Conscience is not pleaded against the security of the public Constitution. For when private Conscience becomes a justifiable Rule of Action, a Man may be a Traytor to the State, and plead Conscience for Treason.

A

A
COLLECTION
OF CHOICE
SPEECHES
IN BOTH
Houses of Parliament.

By several Noble Lords and Commons.

E

I

Vul
tiqu

A SHORT
 CHARACTER
 OF
King Charles the II.
 KING
 OF
 ENGLAND.

By the Duke of B—— and N——

Printed from the Original Copy.

I Have pitch'd on this Character of King *Charles the Second*, not for his being a *King*, nor my having had the Honour to serve him, the *first* of these wou'd be too *Vulgar* a Consideration, and the other too *Particular*: But I think it a Theme of great *Variety*,

Variety, and whatever is wanting in the Writer, may, I hope, be recompenced in the Agreeableness of the Subject, which is sometimes enough to recommend a Picture, tho' ill drawn; and to make a Face one likes, oft'ner look'd on, than the best Piece of *Raphael*.

To begin then, according to Custom, with his *Religion*, which since his Death, hath made so much Noise in the World; I yet dare confidently affirm it to have been only that which is vulgarly, tho' unjustly counted none at all, I mean *Deism*. And this uncommon Opinion he owed more to the *Liveliness* of his Parts, and *Carlesness* of his Temper, than either to Reading, or much Consideration; for his quickness of Apprehension, at first View, could discern through the several Cheats of Pious Pretences; and his natural *Laziness* confirm'd in an equal *Mistrust* of them all, for fear he should be troubled with examining which was best.

If in his early *Travels*, and late *Designs*, he seem'd a little bias'd to one sort of Religion, the *first* is only to be imputed to a certain *easiness* of Temper, and a Complaisance for that Company he then was forc'd to keep; and the *last* was no more than his being tired, which he soon was in any Difficulty, with those bold Oppositions in *Parliament*, which made him almost throw himself into the Arms of a *Roman Catholick* Party, so remarkable of late
for

for their *Loyalty*; who embraced him gladly, and lull'd him asleep with those enchanting Songs of *Sovereignty* and *Prerogative*, which the best and wisest Princes are often unable to resist.

And tho' he engaged himself on that side more fully, at a Season when 'tis in vain, and too late to dissemble, we ought less to wonder at it, than to consider that our very Judgments are apt to grow in time as *partial* as our Affections; and thus, by Accident only, he became of *their* Opinion in his *Weaknesses*, who had so much endeavour'd always to contribute to *his Power*.

He lov'd Ease and Quiet, to which his unnecessary Wars are so far from being a Contradiction, that they are rather a Proof of it; since they were made only to comply with those Persons, whose dissatisfaction would have proved more *uneasie* to one of his Humour, than all that distant Noise of Cannon, which he would often listen to with a great deal of Tranquillity. Besides, the great and almost only pleasure of Mind he seem'd addicted to, was *Shipping* and *Sea-Affairs*; which seem'd to be so much his Talent for *Knowledge*, as well as *Inclination*, that a War of that Kind, was rather an *Entertainment*, than any *Disturbance* to his Thoughts.

If

If he did not go himself at the Head of so Magnificent a Fleet, 'tis only to be imputed to that *Eagerness of Military Glory in his Brother* ; which under the Shew of a decent Care for preserving the *Royal Person* from Danger, engross'd all that sort of *Honour* to himself, with as much Jealousie of any others interposing in it, as a King of another Temper, would have had of *his*. 'Tis certain, no Prince was ever more fitted by Nature for his Country's Int'rest, than he was in all his *Maritime Inclinations* ; which might have proved of sufficient Advantage to this Nation, if he had been as careful of depressing all such Improvements in *France*, as of advancing, and encouraging *our own* : But it seems he wanted *jealousie* in all his *Inclinations*, which leads us to consider him in his *Pleasures*.

Where he was rather *abandon'd*, than *luxurious* ; and like our Female Libertines, apter to be perswaded into *Debauches* for the Satisfaction of *Others*, than to seek, with choice, where most to please *Himself*. I am of Opinion also, that in his *latter Times*, there was as much of *Laziness*, as of *Love*, in all those Hours he passed among his *Mistresses* ; who, after all, only served to fill up his *Seraglio*, while a bewitching kind of Pleasure, called *Santring*, and *Talking*, without any *Constraint*, was the true *Sultana Queen* he delighted in.

He

He was surely inclined to *Justice*; for nothing else wou'd have retain'd him so fast in the *Succession* of a *Brother*, against a *Son* he was so fond of, and the Humour of a Party which he so much fear'd. I am willing also to impute to his *Justice*, whatever seems in some Measure to contradict the general Opinion of his *Clemency*; as his suffering always the Rigour of the Law to proceed, not only against all *High-way-men*, but also several others, in whose Cases the *Lawyers*, according to their wonted Custom, had sometimes us'd a great deal of *Hardship* and *Severity*,

His Understanding was *quick* and *lively* in *little Things*, and sometimes would soar high enough in *Great ones*, but unable to keep it up with any *long* Attention or Application. Witty in all sorts of Conversation; and telling a Story so well, that, not out of Flattery, but the Pleasure of hearing it, we seem'd Ignorant of what he had repeated to us Ten Times before; as a good *Comedy*, will bear the being often seen. Of a wonderful Mixture; losing all his Time, and setting his whole Heart on the *Fair Sex*, yet neither angry with *Rivals*, nor in the least nice as to their being *belov'd*; and while he sacrificed all Things to his Mistresses, he would use to *grudge* and be *uneasie* at their losing a little of it again at *Play*, tho' never so necessary for their *Diversion*: Nor wou'd he venture Five Pounds

Pounds at *Tennis* to those Servants, who might obtain as many Thousands, either before he came thither, or as soon as he left off.

Full of *Disimulation*, and very *adroit* at it, yet no Man easier to be imposed on; for his great dexterity was in *Cousening* himself, by gaining a *little* one way, while he lost *Ten Times* as much another; and by *caressing* those Persons *most*, who had deluded him the *oftenest*, and yet the *quickest* in the World at *spying* such a *Redicule* in another.

Easie and good natur'd to all People in *Trifles*; but in *great Affairs*, severe and *inflexible*: In one *Weeks* Absence, quite forgetting those Servants, to whose *Faces* he could hardly deny *any Thing*. In the midst of all his *Remissness*, so industrious and indefatigable on some *Particular* Occasions, that no Man would either toil *longer*, or be able to manage it *better*.

He was so *Liberal*, as to ruin his Affairs by it; for want in a King of *England*, turnthings just upside down, and exposes a Prince to his *Peoples Mercy*: It did yet worse in him, for it forced him also to depend on his great Neighbour of *France*; who play'd the Broker with him, sufficiently in all those Times of *Extremity*. Yet this *profuseness* of his, did not so much proceed from his over-valuing those he favour'd, as from his undervaluing any *Summs* of

K. Charles II. of England. 159

of Money which he did not see; tho' he found his Errour in this, but I confess a little of the latest.

He had so Natural an Aversion to all *Formality*; that, with as much *Wit* as most Men ever had, and as Majestick a *Mein*, yet he could not on Premeditation, act the part of a King for a Moment, either at *Parliament*, or at *Council*, either in *Words* or *Gesture*; which carried him into the other Extream, more inconvenient of the Two for a Prince, of letting all *Distinction* and *Ceremony* fall to the Ground as *Useless* and *Foppish*.

His Temper, both of *Body* and *Mind*, was admirable, which made him an easie Generous Lover, a Civil Obliging Husband, a Friendly Brother, an Indulgent Father, and a good natur'd Master. If he had been as solicitous about improving the Faculties of his Mind, as he was in the Management of his Bodily Health; tho', alas, *this* proved unable to make his Life Long, *That* had not fail'd to make it *Famous*.

He was an Illustrious Exception to all the Common Rules of *Physiognomy*; for with a most *Saturnine* harsh sort of Countenance, he was both of a *Merry* and a *Merciful* Disposition; and in the last Thirty Years of his Life, as *Fortunate*, as those of his Father had been *Dismal* and *Tumultuous*. If his Death had some *Appearance* of being *untimely*, it may be partly imputed

imputed to his extream Healthy Constitution, which made the World as much surpriz'd at his Dying before Threescore, as if nothing but an ill accident could have kill'd him.

I would not say any Thing on so sad a Subject, if I did not think that Silence it self would in such a Case signifie too much; and therefore, as an impartial Writer, I am oblig'd to observe, that the most knowing, and the most diserving of all his Physitians did not only believe him Poison'd, but thought himself so too, not long after, for having declared his Opinion a little too *boldly*.

But here I must needs take Notice of an unusual Piece of Justice, which yet all the World has almost unanimously agreed in; I mean, in not suspecting his Successour of the least Connivance at so horrid a Villany; and perhaps there is hardly a more Remarkable Instance of that invincible Power of *Truth* and *Innocence*: For it's next a Miracle, that so *Unfortunate* a Prince, in the midst of all those Advantages he lyes under, should be yet clear'd of this, even by his greatest Enemies; notwithstanding all those Circumstances that used to give a Suspition, and that *extream Malice* which has of late attended him in all his other Actions.

The end of the Character.

A

*A Famous Speech of King Henry
the VIIIth, for a Union amongst
His Subjects; spoken in the Par-
liament House the 24th of De-
cember, in the 37th. Year of his
Reign. Anno Dom. 1543.*

Although my Chancellor for the time being, hath before this time used very eloquently, and substantially, to make answer to such Orations as have been set forth in this high Court of Parliament, yet is he not so able to open, and set forth my mind and meaning, and the secrets of my heart in so plain and ample manner as I my self am and can do.

Wherefore I taking upon me to answer your eloquent Oration, Mr. Speaker, say, that where you in the Name of our wellbeloved Commons, hath both praised and extolled me for the notable qualities that you have conceived to be in me, I most heartily thank you all, that you have put me in remembrance of my Duty, which is to endeavour my self to obtain and get such excellent qualities, and necessary Vertues, as a Prince or Governour should, or

L I ought,

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ought to have, of which Gifts I recognize my self both Bate and Barren; but of such small Qualities as GOD hath endowed me withal, I render to his Goodness my most Humble Thanks, intending with all my Wit and Diligence, to get and acquire to me such Noble Vertues, and Princely Qualities, as you have alledged to be incorporate in my Person:

These Thanks for your loving admonition and good counsel first remembred, I esteeme Thank you again; because that you considering Our great Charges (not for Our Pleasure, but for your Defence; not for Our Gain, but to Our Great Cost) which We have lately sustained, as well in Defence of Our and your Enemies, as for the conquest of that Fortres, which was to this Realm most displeasing and noisome, and shall be by GOD's Grace hereafter to our Nation most profitable and Pleasant, have freely, of your own Minds, granted to Us a certain Subsidy here in an Act specified, which verily we take in good part, regarding more your Kindness than the profit thereof, as he that setteth more by your loving Hearts, than by your Substance.

Besides this hearty Kindness, I cannot a little rejoyce when I consider the perfect Trust and sure Confidence which you have put in me, as Men having undoubted hope, and unfained belief in my Good Doings, and just Proceedings for you, without any Desire or Request, have

com-

for a Union amongst his Subjects. 163

committed to mine Order and Disposition, all Chauntries, Colledges, Hospitals, and other Places, specified in a certain Act, firmly trusting that I will order them to the Glory of GOD, and the Profit of the Common wealth.

Surely, if I, contrary to your expectation, should suffer the Ministers of the Church to decay, or Learning (which is so great a Jewel) to be minished, or Poor and Miserable People to be unreliev'd, you might say, that I being put in so special a trust as I am in this case, were no trusty Friend to you, nor charitable Man to any Poor Christian, neither a Lover of the Publick-wealth, nor yet one that feared GOD, to whom Account must be rend'red of all our Doings. Doubt not I pray you, but your expectation shall be served, more Godly and Goodly, than you will wish or desire, as hereafter you shall plainly perceive.

Now, since I find such kindness on your part toward me, I cannot chuse but Love and Favour you, affirming, That no Prince in the World more favoureth his Subjects, than I do you; nor no Subjects or Commons more Love and Obey their Sovereign Lord, then I perceive you do me; for whose Defence, my Treasure shall not be hidden; nor, if necessity require, my Person shall not be unadventured: Yet although, I with you, and you with me be in this perfect Love and Concord, this Friendly Amity cannot continue, except you my

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Lords Temporal, and you my Lords Spiritual, and you my loving Subjects, study and take pains to amend one Thing, which surely is amiss, and far out of order, to the which I most heartily require you; which is, that Charity and Concord is not amongst you, but Discord and Dissention beareth Rule in every place.

Saint Paul saith in the *Corinthians*, and in the 13. Chapter, *Charity is gentle, Charity is not Envious, Charity is not Proud*, and so forth, in the same Chapter. Behold then, What Charity and Love is amongst you, when one calleth the other *Heretick* and *Anabaptist*, and he calleth him again, *Papist*, *Hypocrite* and *Pharisee*? Be these Tokens of Charity amongst you? Are these signs of fraternal Love between you? No, no, I assure you, that this lack of Charity amongst your selves, will be the hindrance and asswaging of the fervent Love between us, as I said before, except this Wound be salved, and clearly made whole.

I must needs judge the Fault and Occasion of this Discord, to be partly by Negligence of you the Fathers and Preachers of the Spirituality; for if I know a Man which liveth in Adultery, I must judge him a Lecherous and Carnal Person; if I see a Man boast and brag himself, I cannot but deem him a Proud Man. I see here daily, that you of the Clergy, Preach one against another; Teach one contrary to another, Inveigh
one

one against another, without Charity or Discretion. Some be so stiff in their old *Mumpsimus*, others be so busie and envious in their new *Sumpsimus*. Thus all Men almost be in variety and discord, and few or none Preach truly and sincerely the Word of GOD, according as they ought to do.

Shall I judge you charitable persons, doing thus? No, no, I cannot do so; alas how can the poor Souls live in concord, when you Preachers sow amongst them, in your Sermons; debate and discord? of you they look for Light, and you bring them to Darknes. Amend these Crimes, I exhort you, and set forth GOD's Word, both by true Preaching, and good Example given, or else, I, whom GOD hath appointed his Vicar and high Minister here, will see these Divisions extinct, and these Enormities corrected, according to my very Duty, or else I am an unprofitable Servant, and an untrue Officer.

Although I say the Spiritual Men be in some Fault, that Charity is not kept amongst you, yet you of the Temporality be not clean and unspotted of Malice and Envy; for you rail on Bishops, speak slanderously of Priests, and rebuke and taunt Preachers, both contrary to good Order, and Christian Fraternity: If you know turely that a Bishop or Preacher, erreth or teacheth perverse Doctrine, come and declare it to some of our Councel, or to Us, to whom is com-

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mitted by GOD, the high Authority to reform and order such Causes and Behaviours, and be not Judges your selves of your own phantastical Opinions, and vain Expositions; for in such high Causes, ye may lightly err.

And although you be permitted to read Holy Scripture and to have the Word of GOD in your Mother Tongue, you must understand that it is licenced you so to do, only to enform your own Conscience, and to instruct your Children and Family, and not to dispute, and make Scripture a railing and taunting-stock against Priests and Preachers (as many light Persons do) I am very sorry to know and hear how unreverently that most Pretious Jewel, the Word of GOD, is Disputed, Rhimed, Sung and Jangled, in every Ale-house and Tavern, contrary to the true Meaning and Doctrine of the same.

And yet I am even as much sorry that the Readers of the same follow it, in doing so faintly and coldly; for of this I am sure, that *Charity* was never so faint amongst you, and vertuous and godly living was never less used, nor GOD Himself, amongst Christians, was never less Reverenced, Honoured and Served. Therefore, as I said before, be in *Charity* one with another, like Brother and Brother; Love, Dread and Fear GOD, (to the which, I as your supream Head and Sovereign Lord,

for a Union amongst his Subjects. 167

Lord, exhort and require you) and then I doubt not, but that Love and League that I speak of in the beginning, shall never be dissolved or broken between us.

And to the making of Laws, which be now made and concludèd, I exhort you the Makers, to be as diligent in putting them in Execution, as you were in making and furthering the same, or else your Labour shall be in vain, and your Commonwealth nothing relieved. Now to your Petition, concerning our Royal Assent to be given to such Acts as have passed both Houses, They shall be read openly, that ye may hear them.

A Speech in the House of Commons, October the Twenty sixth 1680. By Sir, Henry Capell, afterwards Lord, and late Lord Lieutenant of Ireland, Upon a Motion made by the Lord Russel, for the Bill of Exclusion and against Toleration, and other Mismanagements of the several Factions of those Times

Mr. Speaker,

I Stand up to second the *Motion*, and to give some *Reasons*, with your permission, why I agree to it, not doubting but other *Persons* will be of the same *Opinion*, if they have the same *Sentiments* what influence the *Popish Party* have had in the *Management* of most of our *Affairs*, both at *Home* and *Abroad*, for many *Years* last past; And how the *Party* hath increased and been encouraged. Sir, I remember, that after His *Majesty's* happy *Restoration*, it was thought convenient that an *Act* of *Uniformity* should

should pass, as the best *Law* that could be invented, to preserve the *Church* from the Danger of *Papists* and *Fanatics*, and accordingly it did pass in the Year, 1662. But in the Year 1663, Some that managed the great *Affairs* of *State*, or at least had the greatest *Interest* with His Majesty, were of another Opinion. For they had prevail'd with him, to *Grant a Toleration and Indulgence*, and to make a *Declaration* to that purpose. The *Parliament*, Assembled soon after, thought it very strange, that in one Year an *Act of Uniformity* should be the best way to *secure the Church*, and that in the next Year a *Toleration and Indulgence*; therefore, after a serious debate about it, in *February* 1663. they made an *Address* to His Majesty, humbly representing how it would reflect upon the Wisdom of that *Parliament*, to have such an alteration made so soon, and that such *Proceedings*, for ought they could foresee, would end in *Popery*. Upon which His Majesty, out of his great goodness, stopt the issuing out of the said *Toleration*, hearkning rather to the Advice of his *Parliament*, than to any *private Counsellors*. Sir, I cannot inform you who it was that gave that Advice to His Majesty, nor certainly Affirm they were Popishly affected, but if I may take the Liberty to judge of a Tree by its Fruit, I have some Reason to think so, because I find by *Coleman's Letters*, and other Discoveries, that a *Toleration and Indulgence* should be one of the

the great *Engines* they intended to use for the *establisbing* of *Popery* in this Nation. But the Project thus failing at this time, they were forced to wait with *Patience* until they could have another Opportunity, employing in the mean time their *Diabolical Counsels*, in weakning their Protestant Interest (in order to a general Destruction of it) by *engaging* us in a War with *Holland*. In which the *French* acted the same part in the behalf of the *Dutch*, as they did afterwards in our behalf against them, 1672. very fairly looking on both times, while we poor Protestants with great fury *destroyed* one the other. But this was not so strange, nor so plain, as the *dividing* of our *Fleet* under the Command of Prince *Rupert* and General *Monk*, and the Design of destroying them as well as their Ships, and the rest of our Navy Royal at *Chattam*. And as they thus acted their part at *Sea*, so they did not forget to do their best *asboar*; in *April* 1666, some Persons that were then hanged, fairly confessed they had been *treated* with and had *treated* with others, to burn the City of *London* in *September* following, of which Confession we then took as little notice as we have of other Discoveries against Papists since; however, accordingly in *September*, *thirteen thousand* Houses of the City of *London* were burnt. And those that were taken in carrying on that Work, generously *discharged*, without any *Trial*; and one

one Papist that confest that himself and others did set the City on Fire, was in great haste hanged, and so the business was husht up as compleatly as the late great *Plot* is like to be now, branding *Hubert*, that then made that Confession, with *Madness*; as now these last Witnesses, with *Perjury*, *Sodomy*, and what not. However these businesses were not so carried, but his Majesty discerned some of the Intrigues of them, which made him alter his Councils, and contrary to the Endeavours of that Party, enter into new Alliances, by making up that excellent *League*, usually called the *Tripple League*. Which put a stop to these Mens Designs as to Affairs Abroad, but not to their Designs here at Home. For having obtained the *Oxford Act*, and some others against the *Dissenters*, great endeavours were used to have them Executed severely, in Expectation, that the *Dissenters* would so be made weary of living quietly under them, and in the end be glad of a Toleration; but the *Dissenters* deceived them, and submitted to the Laws, in somuch that in 1670 to 1671, there was hardly a Conventicle to be heard of in *England*. And might never have been more, if that Party had not been afraid of a great Disappointment thereby; wherefore to revive our *Divisions*, and to bring in (as they hoped) their own *Religion*, they imployed all their force again, to get a *Toleration*. I say they did

did it, because it cannot be imagin'd it could be from any Protestant Interest, both Churchmen and Dissenters publicly declaring their detestation of it. And in 1672 it was obtained, Printed, and Published. After we had, in order to the carrying it on, *broke* that never to be forgotten *Tripple League*, *sacrificed* our *Honour* to the *French*, not only by making a *strong Alliance* with them, but by *seizing* the *Dutch Smyrna Fleet*, and then afterwards proclaiming War with them. Which War was continued, in order to ruin us both; for the *French* proved but *lookers on* at *Sea* (as they had done when engaged with the *Dutch* in 1665) though great *Conquerours* at *Land*, especially of the *Protestants* in *Germany* and *Holland*. And as this *Toleration* was accompanied with these great Alterations in Affairs abroad, so it was backt, 1. With a great *Minister* of State at the Helm at home, who was so confident of the re-fixing Popery here, that he could not forbear to declare himself to be of that Religion, I mean my Lord Treasurer *Clifford*; as also, 2. With a great *Army* at *Black-Heath*, ready upon all Occasions; and, 3. With the greatest violation on the Property of the Subject, that ever hapned in this Nation, the *seizing* of One *Million* and *half*, or thereabout, in the *Exchequer*. All which indeed made our Condition desperate, and, as many thought, past retrieve. But, Mr. *Speaker*, here again the
Goodness

Goodness and Wisdom of His Majesty saved us, refusing to follow such pernicious Counsels, upon which *Clifford* not only lost his Place, but his Life too, breaking his Heart (as is by most believed) to see himself so disappointed in this great Design. And here, as we can never too much *detest* my Lord *Clifford*, and such others, who contrived our Ruin, so we can never sufficiently admire His Majesties Royal Care, in working out our Security, by refusing to follow any Advice that tended to those Ends. And therefore, to the great Disappointment of that Party, at the Request of the House of Commons at their next Meeting, He recalled the said *Toleration*, disbanded the Army, and in convenient time made a Peace with *Holland*. But though this Party were thus defeated of their Design, yet not so discouraged as to give it over. They changed their Measures, but not their Principles; and although they desisted from further aiming at a *Toleration*, yet they no ways neglected pursuing a Reformation, but in order thereto prosecuted a Correspondence formerly begun for that purpose with the *French King*, and by promising him considerable Supplies to carry on the War he was then engaged in, secured themselves, as they thought, of his assistance for settling of Popery here. Accordingly, it is not unknown, what a Party of Men, and what Quantity of Ammunition, and other Necessaries for War, were sent to the *French King*, during the War he was then engaged

gaged in, and how it was done contrary to the advice of the *Parliament*, and the *Sollicitations* of most of the *Princes* of *Europe*, and true *Interest* of *England*, to the *Astonishment* of all good Men ; especially because it was *contrary* to his *Majesties* own *Proclamation* ; and when the *French* had declared they made that *War* for Religion, endeavouring to force the *Dutch* to allow of *Popish* Churches. However, such was the strength of this Party, that this Assistance was continued until the *French King* was willing to make a Peace, and then who more instrumental than our Ministers to effect it. Several *Embassadors*, and *Plenipotentiaries* too, being sent as well to the Court of *Spain*, as *Germany* and *Holland*, for that purpose. And at last, the *Dutch* being weary, and consumed with a War, they were perswaded to be willing of a Peace, and accordingly, the 10th of *January*, 1677. entred into a Treaty with us for a general Peace, to be accomplished by such ways and means as are therein prescrib'd. Which *League* was kept *private* for some time, and instead of any Discovery thereof, about the end of *February* following (the *Parliament* being then soon after to assemble) a great noise was made of *entring* into a War with *France*, it being concluded, that nothing like that would incline the *Parliament* to give Money, nor the People freely to part with it, because it was the only way to extinguish those Fears they lay

lay under, by reason of the growing greatness of *France*. At the meeting of the Parliament, the Project was set on Foot with all the art and industry imaginable, and so far were the *major* part of the Members persuaded of the reallity thereof, that they were inclinable to give a great Sum of Money for the carrying on of the War; but while they were in consultation about it, the *League* formerly mention'd, agreed at the *Hague*, was unluckily made (in some measure) publick, and occasion'd a great jealousy of the reallity of the pretended War. And the greater, because upon an inquiry they could not find there were any Alliances made to that purpose. And yet notwithstanding this, and the great endeavours of some worthy Members of that Parliament (now of this;) an Army of Thirty Thousand Men were raised, and a Tax of above 1200000 pound was given. And then instead of a *War*, a general *Peace* according to that Treaty agreed with *Holland*, was presently made. By which that Party thought they had secured not only the Power of *France*; but the Men and Money here raised at home, to be made serviceable for their ends; there wanted nothing but a *Popish King* to perfect all these Designs. For which we have great reason to believe they had made all necessary Preparation, as well by imploying Men and Money to find out wicked Instruments to
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take away the *Kings Life*; as by providing one *Claypool* to be a Sacrifice, to make an *Atonement* for the Act, and to cast the *wickedness* thereof on the *Phanaticks*. To which purpose the said *Claypool* was really imprison'd some time before in the Tower, upon the Evidence of two *Witnesses*, that he should say, that he and two hundred more had engaged to kill the King the next time he went to *New-Market*. For which in all probability he had as really been hanged, if the breaking out of the Plot had not prevented their Designs. Then was *Claypool* the next Term after publicly cleared at the *Kings-Bench Bar*, the *Witnesses* appearing no more against him. Thus were we again reduced to a miserable Condition, but it pleased GOD, by the Discovery of the Plot by Dr. *Oats*, once more to save us; whose Evidence (he being but one Witness) they thought at first to have out-braved, but some of them being so infatuated as to kill *Justice Godfrey*, and *Coleman* so unfortunate as to leave some of his important *Papers* in his House, notwithstanding the Time he had to convey them away, it wrought so great a fermentation in the People, as that there was no Remedy, but that the further pursuit of the Plot must be again laid aside, and a fair Face put upon things. And so accordingly there was for a few Months, but how after *Wakeman's* Tryal things turn'd again, what endeavours have been since used to ridicule the Plot, to dis-
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parage the old *Witnesses*, to discourage new ones, to set up *Presbyterian Plots*, and to increase our *Divisions*, I suppose must be fresh in every Man's Memory here, and therefore I shall not offer to trouble you therewith.

But, Sir, I cannot conclude, without begging your patience, while I observe how things have been carried on in *Scotland* and *Ireland*, answerable to what was done here.

In *Ireland* the *Papists* are at least five to one in Number for the *Protestants*, and may probably derive from their Cradle, an inclination to Mafacre them again; at least the *Protestants* have no Security, but by having the *Militia-Arms*, and the command of *Towns* and *Forts* in their Hands. But about the same time, or a little before that the *Toleration* came out here in 1672, an *Order* went from hence, which after a long Preamble of the Loyalty and Affection of the *Papists* to his Majesty, requir'd the Lord Lieutenant and Council to dispence with the *Papists* wearing of *Arms*, and living in *Corporations*, and a great many other things in their favour; of which they have made such use, as that the Plot there was in as good readiness as that here; but how carried on, and how endeavours were there also to stifle it, will appear, when your leisure may permit you to examine those *Witnesses*.

In *Scotland*, the Government is quite alter'd, the use of *Parliaments* in a manner abolished, and the Power of that Government lodged in a Commissioner and Council, a standing Army of Twenty two thousand Men settled, all endeavours used to divide the Protestant Interest, and to encourage the Papists. By which we may conclude, that the same Interest hath had a great hand in the management of Affairs there also.

And, Sir, may we not as well believe, that the World was at first made of *Atom's*, or by chance, without the help of an Omnipotent Hand as that these Affairs in this our little World have been thus carried on, so many years together, so contrary to our true interest, without some great Original Cause, by which the Popish interest hath so far got the ascendant of the Protestant interest, that notwithstanding all his Majesty's endeavours, things have been strangely over-ruled in favour of that Party; how and which way, His Majesty's Declaration made in *April*, 1679, is to me a great Manifestation.

Sir, I hope the weight of the Matter I have discours'd on, will plead my pardon with the House, for having troubled you so long, I submit what I have said to your Judgment, humbly desiring a favourable construction, and although I have said somethings that are very strange, and other things grounded only on Conjectures, yet
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I believe that no Man will have just reason to doubt the probability of the truth, if they will but consider, what a potent Friend the Papists have had of *James Duke of York*; and how *imboldened* by the *hopes* of having him for King. And as it is not to be doubted but that they have had *his Assistance*, so they have had the *French* Embassadors too, who by his frequency at the *Palace*, had seemed rather *one of the Family and Kings Household*, than a *Foreign Ambassador*; and by his egress and regress to and from His Majesty, rather a *prime Minister of State of this Kingdom*, than a *Councillor to another Prince*. And the truth of all hath been so confirm'd by *Coleman's Letters*, making the *Dukes interest*, the *French interest*, and the *Papists interest*, so much one, and by the many *Witnesses* that have come in about the *Plot*, that I think we may rather be at a loss for our Remedy, than in doubt of our Disease. And therefore, though I know the *Difficulties* I may bring my self under, by having thus laid open some *Mens Designs*, yet seeing my King and Country have called me to his Service, I am resolved, that as my *Father lost his Life for King Charles the First*, so I will not be afraid to *adventure mine for King Charles the Second*, and that makes me expose my self in his Service in this place.

Sir, I think (seeing things are thus) without neglecting our Duty to our King and Country, nay, to our GOD too, we cannot deserr endeavouring

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vouring the securing of the Kings Person, and Protestant Religion, by all lawful means whatsoever; and therefore I second the Motion that was made, That we may, in the first place, take into our Consideration, how to suppress Popery, and prevent a *Popish Successour*; that so we may never return again to Superstition, Idolatry, and Slavery, but may always preserve that pure Religion, to be the Religion of this Nation, for which so many of our Forefathers have suffer'd Martyrdom. I mean the Protestant Religion, as long as the Sun and Moon endures.

*W—— G—— Esq; his Speech
against Passing the Bill of Ex-
clusion, and for bringing in a Bill
for frequent Parliaments.*

Mr. Speaker,

SIR, I agree with those worthy Members, that have spoke to this present business, that Popery hath for a long time had a great Influence in the managment of our Affairs; and that the Protestant Religion and Government of
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the Nation, is much in danger thereby. But I hope that the prudence of this House may find out some Expedient to secure the Nation, more likely to be brought to perfection, than this of the Exclusion Bill. We all know, that His Majesty in his Speech at the opening of the Session, and formerly had declared, that he will consent to any thing you shall offer for the security of the Protestant Religion; provided it consist with preserving the Succession in the due Legal course of Descent. As His Majesty is gracious to us, so I know we are all willing to carry our selves with all Respects and Duty to him; he offers you to consent to all other ways you can propose, but seems resolved not to consent to this way you are now upon. For my part, Sir, I am more afraid of an Army without a General, than of a General without an Army; and therefore I think, that if, instead of ordering a Committee to bring in a Bill for disinheriting of the Duke, you bring in a Bill for Banishing all the Papists out of this Nation, and other Bills for the having of frequent Parliaments, and to secure good Judges and Justices, that so the Laws you have already, as well as what more you may make, may be duely executed, it may do as well, and be more likely to have good success. And therefore I would humbly move you, that we may try these other ways, and not offer to put this hardship upon his Majesty, seeing he hath

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declared against this Bill, lest by displeasing His Majesty, we should interrupt all other Affairs, which at this time may be very unfortunate to this Nation, and our Neighbours too. The Eyes of Christendom are upon the Success of this Meeting, and the Peace, Quietness, and Honour of the Nation much depends thereon; and therefore, if the going on with this Bill should occasion a Breach (which for several Reasons, I am much afraid of) it may prove one of the greatest Misfortunes that could befall us. *Mr Speaker, Moderation* in all things, will always become this House, but especially in a Business of so high a Nature. The Duke hath not yet been either heard or found Guilty, how can we then answer the passing of so severe a Sentence; we ought to be very careful in a Business of this Nature, that we do nothing but what we may be able to answer to the whole World. And therefore, Sir, I think that seeing His Majesty hath declared, that he will not agree with us in this Bill, and other Bills may be as effectual; I would humbly move you to think of some other way, and for that purpose to appoint a Day to have it debated in a Committee of the whole House.

Coll.

*Coll. Titus's Speech for the Bill;
and several Instances, where Po-
pish Princes have broke their Pro-
mises with their Protestant Sub-
jects.*

Mr. Speaker,

SIR, I observe that the Arguments that have been offer'd against the bringing in of this Bill, are grounded on His Majesty's Speech, and on a Supposition that other Bills may be as sufficient for our security, and more easily obtained, seeing His Majesty hath so often declared that he will not consent to altering the Succession from its legal course of Descent. Sir, the King calleth his Parliament to give him advice, and they cannot therein be restrain'd, but may give any advice which they think may be necessary for the security of his Person and Government. And it hath oftentimes hapned that Parliaments before now have many times offer'd such Advice to the Kings of this Nation, as have not been grateful to them at first, any yet after mature Deliberation, hath been well resented, and found absolutely necessary. When *Clifford*, or who else it was, had per-

swaded his Majesty to grant a Toleration in 1672. and to tell the Parliament in his Speech then made to them, that he would stand by it, and make it good; yet that House of Commons finding it of dangerous Consequence, and humbly offering such their Advice to His Majesty, he was pleased notwithstanding the said Speech, to cancel the said Toleration. And if he had not, (as we are in a bad case now) so we might have been in a worse then. For ought I know, if that House of Commons had been so great Courtiers, as not to have concern'd themselves in that Toleration, because of His Majesty's Speech, the Nation might have been ruin'd by Papists before this. And I think we are now under as great Danger, and I hope we shall not be less courageous, nor true-hearted. If a Man were sick of a Plurisie, and nothing could save his Life but bleeding, would it not be strange if his Physician, after having pretended that he is hearty for his Cure, should allow him all other Remedies but Bleeding. Nothing like this can be presumed of His Majesty, of whose Wisdom and Goodness we have had so great Experience. And as to the second Branch of the Supposition, that other Laws may secure us as well, I have not heard any Arguments offer'd to make it good, and I must confess I cannot apprehend there can be any. I am sure the Experience of former Times, shews us the contrary. It is plain from them, that

that Popish Princes have not thought themselves bound by any Laws against the interest of that Church, and our Fore-fathers have found to their Sorrow, that the Strength of our Laws were not sufficient to defend them against Popish Tyrannies. For no Prince of that Religion ever yet thought himself bound to keep Faith with Hereticks. After Queen Mary had seriously pledged her Royal Word to the Suffolk Men, to allow them their Religion, by which they became the greatest Instruments of putting the Crown on Her Head, Did she not in return put the Crown of Martyrdom on theirs? All other Laws that you can propose in this Case, must be grounded on some trust or fidelity that must be reposed in that party, for which no Argument can be given, but that they never kept any Faith with Hereticks, and therefore that we may do well to try what they will do. This I might prove by a sad melancholy Account of the Massacres at Piedmont, Paris and Ireland, but I suppose the History of them is well known to every one here, and therefore I will not trouble you therewith.

We are advised to be moderate, and I think we ought to be so, but I do not take Moderation to be a prudent Virtue in all Cases that may happen. If I were fighting to save my Life, and the Lives of my Wife and Children, should I do it moderately? If I were riding on a Road to save my Throat from Thieve, and I should be advised to ride moderately lest I spoil'd

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spoil'd my Horse, would not such advice seem strange at such a Time? And so certainly would it be, if I were in a Ship (which may well be compared to a Common-wealth) and it were sinking, would not the advise to pump moderately, for fear of a Feaver, seem strange? But, Sir, I admire, seeing Moderation is so much talked off of late, and so much recommended, *Why there cannot be other Objects found out, on whom to place it, as well as on the Papists. I know not why it should not be agreeable to Christian Charity, and more for the Protestant Interest at this time, because it may tend to Union, to place it on the Protestant Dissenters, seeing we agree with most of them in points of Faith, and only differ about a few Ceremonies.* The moderate and meekest Man that ever was, seeing an Egyptian struggling with an Israelite, he Slew the Egyptian; but at another time, seeing an Israelite struggling with an Israelite, it is recorded in Holy Writ, he parted them, saying they were Brethren. Of late many are at work to perswade us, that the Church hath no Weapons but Prayers and Tears, *this is a Notion come up amongst us since the breaking out of the Plot, and as far as I can observe, is only to hold good against Popery; for against Protestant Dissenters, we have always had, and can still find other Weapons.* Sir, I will not trouble you farther, but conclude with my Motion for bringing in of the Bill.

Earl

Earl of Roch--r's Speech against Passing the Bill.

Mr. Speaker,

SIR, I am sorry to see a matter of so great importance managed in this House with so much bitterness on the one Hand, and with so much jesting and mirth on the other ; I think it a serious thing we are about, and that more Gravity would very well become, not only this House, but the Subject of the debate also. It is to me very unpleasant, to hear a Prince that hath so well deserv'd of this Nation, by fighting our Battles, and so often appearing for us in War, so upbraided. I am apt to think he was far from being of Opinion the Queen would have no Children, and that he scorned any of those other Actions that have been laid to his Charge, and therefore to hear such Things said is a great Provocation. But being I know where I am, I will lay my Hand upon my Mouth. But I hope you will pardon me, if to comply with the obligation of Nature, I declare my self much concern'd to see the Ashes of my dear Father thus raked out of the Dust, and to hear his Memory blasted by an affirmation which cannot be proved. Because I am confident he was not guilty. He and his Family suffer'd enough by his Misfortunes, occasion'd by dark Interests
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and Inttignes of State. Many think he was severely chastised while living; I am sorry to see that some others cannot spare him though dead. But for my Comfort, I have heard that he was a good Protestant, a good Chancellor, and that we have had worse Ministers of State since. But I will not trouble you farther, but apply my self to the Business under debate. Sir, I am of Opinion, that the bringing in of this Bill will be a great hindrance to the Business of the Nation, and not attain your end. And also I am concern'd for the Justice of the House; for though the Duke deserve great mortifications, because he hath given so great a suspicion of his being inclin'd to that Religion, and I believe doth not expect to come now to the Crown, on such Terms as formerly, but with such limitations as may secure the Protestant Religion; yet I think it very hard for this House, to offer at so great a Condemnation without hearing the Person concern'd, or having had any preceding Progress. For my own part, I make it a great question, whether it would be binding to him, or a great many other Loyal Persons of this Nation; and if not, it may occasion hereafter a Civil War. And without any just fear, or cause; for the King may very well out-live the Duke, and then all that we are about, would be unnecessary; And why should we, to prevent that which may never happen, attempt to do that which we can never answer, either to our King or Country?

I cannot apprehend that our case is so desperate, but that we may secure our selves some other way, without overturning Foundations. I cannot fear a General without an Army. By ridding our selves of all other Papists, we may be safe, making such other Laws to bind the Duke, as may be necessary, by the Name of *James Duke of York*, which; and the small Revenues which belong to the Crown, without the assistance of Parliaments, with such other Laws as may be contrived, I humbly conceive may be sufficient for our security, and therefore it ought to be considered in a Committee of the whole House, that such as are for these Expedients, may have more freedom of debate.

Sir Edward Sem—r's Speech against the Bill; and a Motion made for to have it debated in a Committee.

Mr. Speaker

SIR, I have by many years Experience observed, that it is very agreeable to the Custom, Prudence, and Justice of this House, to debate all things very well before a Question is put, but especially of great importance. It hath formerly been thought a great thing, and hard to

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to be born by some Princes, that any thing relating to the Prerogative of the Crown, should be debated any where but in their Privy Council; and I have observed that former Parliaments have done it with a great deal of tenderness. And if so, well may a Bill that tends to the alteration of the Succession, pretend to the right of having a full and fair debate, which I hope this Solemn Assembly will not deny. Many being to take their Resolutions from it, in as great a Point as ever was debated in a House of Commons, for which we shall be answerable to our own Consciences, as well as to our King and Country. It is these great Considerations makes me trouble you at this time, otherwise I might happily have been silent, because I am one of those that have been shot at by Wind-Guns, which have prejudiced my Reputation, and therefore until I should have had an Opportunity to vindicate my self, and to shew that I am an Enemy both to Popery and Arbitrary Government, I was more inclin'd to have been silent, and should not have troubled you, if the Nature of this Business had not laid on me a more than ordinary Compulsion. I do not doubt but every one that sits here, is willing to take notice of what Arguments may be offer'd *pro* or *con*, it being the only way to pass a right Judgment in this Matter, which is very necessary, because what Resolution you may take upon this Debate, will be examin'd, not only within His Majesty's

Majesty's Dominions, but by most Princes and Politicians in *Europe*. And therefore that you ground your Resolution on such solid Reason, that may endure the Test of a Plenary Examination, will be very necessary for the securing the Credit of this House, of which I know you are very tender.

Sir, I must confess I am very much against the bringing in of this Bill, for I think it a very unfortunate thing, that whereas His Majesty hath prohibited but one thing only, that we should so soon fall upon it. I do not see there is any cause why we should fear Popery so much, as to make us run into such an extream. We are assured there can be no danger during his Majesty's Life; so upon an Impartial Examination, we shall find there can be no great Reason to fear it after his Death, though the Duke should out-live, and succeed him, and be of that Religion. Have we not had great experience of his Love for this Nation? Hath he not always squared his Actions by the exactest Rules of Justice and Moderation? Is there not a possibility of being of the Church, and not of the Court of *Rome*? Hath he not Bred up his Children in the Protestant Religion; and shewed a great Respect for all Persons of that Profession? Would it not be a dangerous Thing for him (*I mean in point of interest*) to offer at any such alteration of the Religion establish'd by Law; can any Man imagine that it can be attempted without great hazard of
utterly

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utterly destroying both himself and his Family? And can so indiscreet an attempt be expected from a Prince, so abounding in Prudence and Wisdom? But though we should resolve to have no Moderation in our Proceedings against Papists, yet *I* hope we shall have some for our selves. It cannot be imagined that such a *Law* will bind all here in *England*, any in *Scotland*; and it is disputed whether it will be *binding* in *Ireland*; so that it will not only divide us amongst our selves, but the Three Kingdoms one from the other, and occasion a miserable Civil War. For it cannot be imagined that the Duke will submit to it. And to disinherit him for his Religion, is not only to act according to the Popish Principles, but to give cause for a War with all the Catholick Princes in *Europe*; and that must occasion a standing Army, from whom there will be more danger of Popery and Arbitrary Government, than from a Popish Successor, or a Popish King. Sir, it is very agreeable to the weight of the Matter, and the usual Proceedings of this House, that this business should be fully debated; and therefore *I* humbly move you it may be in a Committee.

Sir

Sir William Portman's Speech for the
Bill.

Mr. Speaker,

SIR, I am of Opinion, that *Expedients in Politicks* are like *Mountebank-tricks in Physick*; as the one does seldom good to Bodies Natural, so not the other to Bodies Politick. Government is a weighty thing, and cannot be supported nor preserved but by such Pillars as have neither flaws nor cracks, and placed on a sure Foundation. And I am afraid, that all Expedients will be found to have far different Qualifications. I cannot foresee how the excluding of one person who hath a Right to the Succession depending upon Contingencies, upon such an Account as this is, should occasion a Civil War, but rather do think there is a great deal more danger, not only of a Civil War, but of our Religion and Liberty too, if we should not do it, and so have a Popish King. For I do believe, that such a King would soon have a Popish Council. For if there be Eleven to Seven now for the interest of a Popish Successour, what may you not expect when you have a Popish King? And should you not then soon have Popish Judges, Justices, Deputy-Lieutenants, Commanders at Sea and Land, nay, and Popish Bishops too? For if there be none put into any of these places now, that are for acting against a Popish Successour, well may we

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Sir

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expect that none shall be put in then, but what are for a Popish King. And therefore I am astonish'd to hear any Man that pretends to be a Protestant, argue, that in such a Case we need not fear Popery; for it is indeed to argue for Popery, and must proceed from an Opinion that the Protestant Interest is very low, and not able to bear up longer against Popery; or else that Protestants are very credulous and inconsiderable, and may be brought to destroy themselves with their own Hands. Must our Religion and Liberty have no Security but what depends on the Vertues and Goodness of a Prince, who will be in subjection to the Pope, and probably influenced by none but Jesuits and such Creatures? Will it seem strange that such a Prince should compose His Privy Council of Persons inclined to that Religion, or that he should imploy any others as Judges, Justices, Sheriffs, or Commanders in any place of Trust, either at Land or Sea? And can we think that by the many endeavours which will be used, that the Common-People will not be debauched, and either be misled, or made indifferent in a little while? Is it not in the power of the King to nominate his Councillors, Judges, Sheriffs, Commanders at Sea and Land, and can it be imagined that he will not take care to nominate such as shall be for His turn? Certainly, Sir, no Man can imagin that the Protestant Religion can
long

long be preserved under such a King, but such as cannot or will not see at a distance what a change such a Scheme of Government will soon produce, and how likely it is that it will be set up and practised, if ever we should have a Popish King. And as I do think that our Religion can never be secured without this Bill, so I do not fear that it will occasion any Civil War, or any Division between this Kingdom, Scotland, or Ireland; but rather I believe it will be a means to reconcile the Protestant Interest, and to settle the Government upon such a Bottom as will prove invincible. In Scotland the major part of the People hate Popery as well as we, and so do the Protestants in Ireland; and therefore certainly it will be their Interest to joyn with us against a Common Enemy, and not to divide. And whereas it hath been suggested that this Bill will ingage us in a War against all Catholick Princes, I look upon it as a Bugbear, and do believe that we shall gain many Friends by being settled as we may by having this Bill, because then we may be formidable to our Enemies, and serviceable to our Allies, but never without it. And, Sir, this is not to disinherit a Man for his Religion, but because he hath rendred himself incapable to govern us, according to our Laws, which, whether it proceed from his Religion, or any thing else, is all one to us. His being incapable is the ground of our Proceedings, ha-

196 Sir William Portman's Speech, &c.

ving no other way to preserve our selves:
Upon the whole matter I do conclude, that
a Popish King and a Protestant Religion are
irreconcilable, and have no Reason to fear a
Civil War, so long as we have a Law for our
Defence, and a Protestant King to Head us,
which we cannot expect without passing some
such Bill as this under debate. And therefore
I humbly move you it may be brought
in.

Lord Not——ham's Speech against the
Bill.

Mr. Speaker.

SIR, the business you are debating is of so
high a Nature, that I cannot tell how to
speak to it without fear and trembling. To
go about to alter the Succession of the Crown,
must be of great concernment to all *English*
Men, and therefore ought to be considered
with a great deal of Deliberation, for which
the Justice, Prudence, and Usage of this House
calls aloud, there never having been any Bu-
siness debated in this House, in which so much
Care was required. Sir, I am unsatisfied with
my

My Lord Not—ham's Speech, &c. 197

my self, how we can in Justice pass any such Bill as is proposed; for I never heard of any Law, which made an Opinion in Religion a Cause to be dispossess'd of Right; in former times it was not so, though there were Princes and Emperours that were Apostates. And *Queen Elizabeth* would not allow of putting any such thing in practice, but rather chose to proceed against *Mary Queen of Scots*, according to the settled Laws of the Nation. This Nation hath been so unfortunate as to cut off one King already, let us have a Care how we cut off the Right of another. There is a possibility that the Duke may return to the Protestant Religion, let us not exclude him from such temptations as may be convenient to reduce him. But whatever should be your Resolution at last, I humbly conceive there can be no Reason given, why a Business of this Weight should not be debated in a Committee, before you Vote the bringing in of the Bill, that so the Validity of such other Expedients as may be proposed, may be examin'd, and the Reasons for and against this Bill be digested as they ought to be. How shall we otherwise Answer it to His Majesty, who hath offered you every thing but this? If there were a Motion made for a Bill to give Money, would it not probably be debated in a Committee; by this Bill we are going to give away the Right

198 *My Lord Not--ham's Speech, &c.*

of a Crown, which I take to be more than Money; and therefore I humbly move you that it may be further debated in a Committee.

Sir Leolyn Jenkins's Speech against the Bill, and Learn'd Arguments thereupon.

Mr. Speaker,

I Have spent much of my time in studying the *Laws* of this *Land*, and I pretend to know something of the *Laws* of *Foreign Countries*, as well as of our own; And I have upon this occasion well considered of them, but cannot find how we can justify the passing of this Bill, rather much against it.

First, I think it is contrary to natural Justice, that we should proceed to Condemnation, not only before Conviction, but before we have heard the Party, or Examined any Witnesses about him, I am sure none in his defence. And to do this, by making a new Law of purpose, when you have old Laws in being, that have appointed a Punishment to his Crime, I humbly conceive is very severe, and contrary to the usual

Sir Leolyn Jenkins's Speech, &c. 199

usual proceedings of this House, and the Birth-right of every *English-man*.

Secondly, I think it is contrary to the Principles of our Religion; that we should dispossess a Man of his right, because he differs in point of Faith. For it is not agreed by all, that Dominion is founded in Grace. For my part I think there is more of Popery in this Bill, than there can possibly be in the Nation without it; for none but *Papists* and *Fifth-Monarchy men*, did ever go about to disinherit Men for their Religion.

Thirdly I am of Opinion that the *Kings of England* have their Right from GOD alone, and that no Power on Earth can deprive them of it. And I hope this House will not attempt to do any thing, which is so precisely contrary, not only to the Law of GOD, but the Law of the Land too. For if this Bill should pass, it would change the Essence of the Monarchy, and make the Crown Elective. For by the same reason that this Parliament may disinherit this Prince for his Religion, other *Parliaments* may disinherit another, upon some other Pretence, which they may suggest, and so consequently by such exclusions elect whom they please.

Fourthly, It is against the Oath of Allegiance, taken in its own Sense, without *Jesuitical* Evasions. For by binding all Persons to the King, his Heirs and Successours, the Duke as pre-

200 *Sir Leolyn Jenkins's Speech, &c.*

sumptive Heir must be understood. And I am of Opinion, it cannot be dispensed withal. Sir, I will be very cautious how I dispute the Power of Parliaments. I know the Legislative Power is very great, and it ought to be so. But yet I am of Opinion, that Parliaments cannot disinherit the Heir of the Crown, and that if such an Act should pass, it would be invalid in it self. And therefore I hope it will not seem strange, that I should offer my judgment against this Bill, while it is in debate, in which I think I do that which is my Duty as a Member of this House.

Henry the Fourth of France was a Protestant, his People most Papists, who used some endeavours to prevent his coming to the Crown; but when they found they were not like to perfect their Design without occasioning a Civil War, they desisted, concluding that a Civil War would probably bring on them more Misery, than a King of a different Religion, and therefore submitted. Sir, I hope we shall not permit our Passion to guide us instead of Reason, and therefore I humbly move you to throw out this Bill.

John

John Hamden Esq; his Speech for the
Passing the Bill.

Mr. Speaker,

SIR, I do not understand how it can be construed, because we go about to disinherit the Duke, that therefore it must be for his Religion. For my part I do approve of the Bill, but it is because the Opinions and Principles of the Papists tend to the alteration of the Government, and Religion of this Nation, and the introducing, instead thereof, Superstition and Idolatry, and a Foreign Arbitrary Power. If it were not for that, I am apt to think the Duke's being a Papist would not be thought a sufficient Cause for this House to spend time about this Bill. And I cannot see the Danger of reducing the Government to be Elective by it; for why should we presume that any thing, but the like Cause, should have the like Effect? Though the Succession of the Crown hath been formerly often changed by Acts of Parliament, yet hitherto it hath not made the Crown Elective, why must we fear it now? Neither can I apprehend that the passing

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202 John Hamden *Esq*; his Speech

have, when they thought good, condemn'd Persons by Bill, are numerous, and without any hearing too. But if their were none, to doubt the Power of the Legislative Authority of the Nation, in that or any other Case, is to suppose such a weakness in our Government, so inconsistent with the Prudence of our Ancestors and Common Reason, as cannot well be imagin'd, And I do not think we are going about to do any such strange thing neither, but what would be done in other Countries upon the like occasion; but do believe, that if the *Dolphin* of *France*, or *Infant* of *Spain* were Protestants, and had for near 20 Years together endeavoured the setting up of another Interest and Religion, contrary to the Interest of those Kings and the Catholick Religion, especially if such endeavours had been accompanied with such success as here, and those Nations had been so often by such means reduced so near to Ruin as we have been, by Divisions, Tolerations, Burnings, Plots, and Sham-Plots at home, and by Wars and Foreign Alliances over-ruled in their favour abroad, but that they would have been more impatient than we have been for this Remedy. And for my own part, I cannot but admire more at the long delay there hath been in seeking out a Remedy against this great Evil, than at our offering this Bill. For notwithstanding what hath been said, I cannot think

think our danger so remote or uncertain, as some would suppose it. *Can the King be safe as long as the Papists know that there is nothing but his Life stands in their way, of having a King to their Mind, which is the only thing they want to go on with their Designs, and to accomplish their Expectations?* Will it then be an easie thing to withstand such an enraged barbarous People? The more false and unreasonable their Religion is, the more cruelty will be necessary to establish it. Can it be imagin'd we shall not pay severely, for having shed so much Blood of their Martyrs, as they call them, and for having enjoyed their Holy Church-Land so long, or that they will not do all that they shall think necessary to secure an entire and quiet Possession to themselves? For my own part, I cannot imagin that the Pride of those Church-men will be satisfied with any thing less than an utter Ruin and Extirpation of us and our Posterities. And I think that nothing can save us but this Exclusion Bill, and thereby I humbly move you to appoint a speedy day for a second reading.

Mr.

*Mr. Poxfen's Speech for the Regulation of
the East-India Trade.*

Mr. Speaker,

SIR, the Navigation to the *East-India* being by the Industry and long Experience of our Sea-Men rendered as safe and secure as to any Country adjacent, and the Trade increased to a great proportion, by such a dangerous way as the Exportation of our Bullion, and Importation of abundance of Manufactured Goods, and superfluous Commodities, and carried on by a few Men Incorporated, who have made it their Business, by all ways imaginable, to secure the Advantages thereof to themselves and their Posterities, not permitting the People in general to come in for any share; I humbly conceive it may not be unreasonable to give you a short Scheme of that Trade, and to make some Remarks as well on the Trade, as present Management thereof; it being settled in a Company, by vertue of a Charter granted 1657. and confirm'd by His Majesty soon after His Restoration.

Sir, It is well known what Advantage redounds to this Nation by the Consumption of our Manufactures abroad and at home, and how our Fore-fathers have always discouraged such Trades as tended to the hinderance thereof.

of. By the best Computation that can be made, we now spend in this Kingdom *per Annum* to the Value of 2 or 300000 *l.* worth of Goods manufactured in the *East-India*: What part thereof are spent in stead of our Stuff, Serges, Cheyneys, and other Goods, I leave to every Mans Judgment, that hath observed how their *Persian* Silks, Bengalls, Printed and Painted Callicoes, and other sorts, are used for Beds, Hanging of Rooms, and Vestments of all sorts. And these Goods from the *India* do not only hinder the Expence of our Woollen Goods, by serving in stead of them here, but also by hindring the Consumption of them in other Parts too, to which we export them, and by obstructing the Expence of Linnen and Silks, which we formerly purchased from our Neighbour-Nations in return of our Manufactures. For when that mutual Conveniency of taking of their Goods in return of ours failed, it is found by experience that our Trade in our Manufactures is failed also: And, Sir, this is not only at present a great, but a growing hinderance to the Expence of our Woollen Goods; for, as it hath been observed to you, being the *Indians* do work for less than a Penny a Day, and are not without Materials at cheap Rates, we may rather tremble to think, than easily calculate, what this Trade may in time amount to, and may conclude, That it must certainly end in employing and enriching the People in the *India*, and impoverishing of our own.

But,

But, Sir, this is not all: This Trade is carried on by the Exportation of 5 or 600000 *l. per Annum* in Bullion, which is so useful a Commodity, as ought not to be exported in so great a Quantity, especially seeing the Exportation thereof; for this Trade hath increased in some years from 200000 *l. per Annum* to 600000 *l. per Annum*: For it may increase to Millions, to the Discouragement of the Exportation of the Products of our Country, upon which the Maintenance of our Poor and Rent of Land depends. Whereas by the Exportation of so much Bullion, no immediate Advantage redounds to the Nation: And, though it is usually affirm'd, That the Trade brings back to the Nation, as much Money as it exports, yet upon an inquiry it will be found a Mistake. And I think every Nation, but especially this, (which is so well stored with other Commodities for Trade) ought to be very jealous of a Trade carried on by the Exportation of their Gold and Silver, and to be very careful how to allow it, it being dangerous to make that, which is the Standard of Trade, Merchandise it self.

And as these Objections arise against the Trade it self, so there are others against the present Management, of which the People do complain as a great Grievance; and I humbly conceive, not without good cause. For the equal distribution of Liberties and Privileges among

among the People, which is one of the Excellencies of the Government, is by this Company highly infringed, a very few of the People being permitted to have any share in this Trade, though it be now increased to near one quarter-part of the Trade of the Nation, the Company finding it more for their particular advantage to take up from 6 to 700000 *l.* on a Common Seal, to carry on their Trade, than to enlarge their Stock; thereby reaping to themselves not only the Gains which they make on their own Money, but of the Treasure of the Nation; allowing to them that lend, Four or Five *per cent.* and dividing amongst themselves what they please, which now within these last 12 or 15 Months hath been 90 *per cent.* And upon an exact inquiry it will be found, that this Stock is so ingrossed, that about Ten or Twelve Men have the absolute Management, and that about Forty divide the major part of the Gains, which this last Year hath been to some one Man 20, to others 10000 *l.* a piece. So that here is the certain effect of a Monopoly, to enrich some few, and impoverish many.

It's true, there is such a thing as buying and selling of some small Shares in the Stocks sometimes, if any Man will give 300 *l.* in Money for 100% Stock; but this amounts to no more than the exchanging the Interest of *John Doe* for

for *Tho. Rowe*, and can be no ways serviceable to bring in more Stock or People into the Trade, and therefore not to satisfy the Complaint of the Nation.

Sir, That you may the better apprehend how unreasonable it is that this great Trade should be thus confin'd to the advantage of so few Persons, exclusive to all others, under the Penalty of Mulcts, Fines, Seifures, and other extraordinary Proceedings, I beseech you, Sir, to cast your thoughts on this great Body here by you, and the rest of the Corporations of this Nation, who most live by Trade, and consider how many thousands, if not Millions, there are, whose Lot Providence hath cast on Trade for their Livelihoods; and then, I am apt to believe, it will appear very strange that so great a Trade should be so limited. If three such Charters more should be granted, what should the major part of the People do for Maintenance? Sir, the Birth-right of every *Englishman* is always tenderly considered in this Place: By this Company the Birth-right of many thousands is prejudiced, and may well deserve a serious Consideration, and therefore, and because this Company, by having the Command of the Treasure of the Nation, cannot be controlled by any less Power than that of a House of Commons, this Business comes, as I humbly conceive, naturally before you.

But,

But, Sir, there is one thing more in the Management of this Trade worthy your Consideration ; The great danger which may result, as well to Private Persons as to the Publick, by taking up such an immense Treasure on a Common Seal. Sir, we all know what hapned some Years since, by the Bankers taking up such great Sums on their Private Seals, how it proved a Temptation for the committing of a great Violation on the Subjects Property, which in all probability preceding Parliaments would have prevented, if they had foreseen ; though I hope there is no danger that the like will ever be done again ; yet, Sir. you may do well to secure it, either by making some Vote, if not a Law, to prevent it. And I am the more forward to move you herein, because I have heard, since I had the Honour to sit within these Walls, that in the late Long Parliament there were Members who, by Voting for Money, got shares to themselves. I have a good Opinion of these Gentlemen, that at present have the management of the Trade, but if a few such Persons as I have mention'd should succeed them, with the same Priviledge that these have, of taking up what Money they please on a Common Seal, to what danger might the Treasure of this Nation be reduced, and how might it not be disposed of, by Dividends, Loans or other ways. The taking up of so vast a Treasure on a Common

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Seal,

210 *Mr. Poxfen's Speech, &c.*

Seal, must be attended with great Danger, and therefore as well for that as for the other reasons alledged, I hope you will take this Affair into your speedy consideration, that so some Remedies may be applyed hereto.

Sir Leolyn Jenkin's Speech for throwing out the Bill against the Duke of York.

Mr. Speaker,

SIR, this great business cannot be too well considered, before you come to a final Resolution therein, I will not now offer you any prudential Arguments against this Bill, because I did offer several at the last reading, but, Sir, I would desire you to consider, that this Prince is Brother to our present King, and Son to our late pious King *Charles* the First, for whose Memory this Nation hath a great Veneration, that this Prince is enricht with Excellent Endowments, which he hath employed in the Service of this Nation, by fighting our Battels, and defending us from the Oppression of our Enemies, and is only Guilty of this one Crime, which, I hope, upon a mature Deliberation, will not deserve so great a Condemnation. Sir, I know it is usual for this House to proceed

Sir Leolyn Jenkins's Speech, &c. 211

ceed in Affairs of less importance, with all the Calmness, Justice, and Prudence that can be imagin'd; and therefore I hope you will be careful how you deviate from those Measures, in a Business of this Nature. I would once more remember you, that there are Laws already for the Punishment of the Crimes he is accused of, and therefore humbly conceive you ought not to chastise him, by making a new Law, especially with that severity which is by this Bill now intended, before any hearing.

Sir, for my part, I have taken the Oath of Allegiance, and think my self therein bound to him as Heir, until it please GOD that His Majesty have Children. I know of no Power on Earth, that can dispense with my Oath, and therefore I cannot (so much as by being silent) give my consent to this Bill, least I therein wrong my Conscience, seeing I have the Honour to be a Member of this House.

I do not doubt but most here have a great Esteem for the Church of *England*, as Members thereof: I could wish they would consider what a great Blow this Bill will give to our Religion, and to our Church. To disinherit a Prince, for no other Cause, but for being of a different Opinion in some Points of Faith, is, I think, quite contrary to the Principles of the Religion we profess, and also to the established Laws of this Land. And if such an

212 *Mr. Polexfen's Speech, &c,*

Act, when made, should be of any Validity, I do conclude, that you will thereby change the Constitution of this Monarchy, and make it in a Manner Elective, and therefore I humbly move you that the Bill may be thrown out.

Earl of Roch---er's Speech on the same Occasion.

Mr. Speaker,

SIR, Although it hath been said, That no good Protestant can speak against this Bill; yet, Sir, I cannot forbear to offer some Objections against it. I do not know that any of the Kings Murderers were condemn'd without being heard; and must we deal thus with the Brother of our King? It is such a severe way of proceeding, that I think we cannot answer it to the World; and therefore it would consist much better with the Justice of the House, to Impeach him, and Try him in a formal way, and then cut off His Head, if he deserve it. I will not offer to dispute the Power of Parliaments; but I question whether this Law, if made, would be good in it self. Some Laws have a Natural Weakness with them; I think that by which the old Long-Parliament carried
on

on their Rebellion, was judged afterward void in Law, because there was a Power given, which could not be taken from the Crown. For ought I know, when you have made this Law, it may have the same Flaw in it: If not, I am, confident there are a Loyal Party, which will never obey, but will think themselves bound by their Oath of Allegiance, and Duty, to pay Obedience to the Duke, if ever he should come to be King, which must occasion a Civil War. And, Sir, I do not find that the *Proviso* that was ordered to be added for the Security of the Duke's Children, is made strong enough to secure them, according to the Debate of the House, it being liable to many Objections, and the more, because the Words, *Presumptive Heir of the Crown*, are industriously left out, though much insisted on when debated here in the House. Upon the whole matter, my humble motion is, that the Bill may be thrown out,

*Sir William Jones's Speech for the Passing
the Bill, and the Consequences that may
happen upon a Popish Successor.*

Mr. Speaker,

SIR, I am very unfit to speak in this Place, being a Member but of yesterday; but I will rather adventure to draw a Censure on myself, than be wanting to serve my Country (seeing they have call'd me hither) in a Business of so great importance, I think, as great as ever was debated in an House of Commons. I can truly affirm, that I have a great Respect for the Duke of York; and therefore, as well as for the preservation of the Protestant Religion, I am for this Bill. For, I take it for granted, *That it is impossible that a Papist should come to the Possession and quiet Enjoyment of this Crown, without wading through a Sea of Blood, and occasioning such a War as may, for ought I know, shake the Monarchical Government of this Nation, and thereby not only endanger himself, but his Children too.* For no Man can foresee what may be the end of such a War, nor what miseries it may bring on the Nation: But, in all probability; it may prove the deepest Tragedy that ever was acted on this great Theatre. For it cannot be imagin'd, *that the great Body of*
Pro-

Protestants which are in this Nation, will tamely submit to the Popish Yoke, which they will in time see must be the consequence of submitting to a Popish King, without some straggling. And Wars begun upon the score of Religion, are generally attended with more fatal and bloody Consequents than other Wars; and this may exceed all others that ever yet were made. And I see no way to prevent it, but by passing this Bill, which, so long as it excludes only him, and secures the Crown to his Children, is, I think, (as the case stands) the greatest Kindness we can do him.

Sir, I do much admire to hear some Honourable and Learned Members say, That this Bill is against Natural Justice, because it condemns a Man before he is heard; and that it is too severe a Condemnation; that it is against the Oath of Allegiance, and Principles of our Religion; that it will be a scandal to our Church, to exclude a Man of his Right for his Opinion in Religion; that it is a Law that will be void in it self, and that that there are a Loyal Party will never obey it; that it will make the Crown Elective, and occasion a Civil War; and that the *Proviso*, as to the Dukes Children, is not strong enough, because the Word *Presumptive Heir* is left out.

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Sir, The first Objection, I think, is a great Mistake; for this Bill is not intended as a *Condemnation to the Duke*, but a *security to ourselves*; and is so far from being against Natural Justice, that the passing of it is agreeable to the very Foundation, not only of Natural Justice, but Natural Religion too, the Safety of the King and Kingdom depending thereon, which, according to the Rules of Justice and Religion, we are bound to use our Endeavours to preserve, before any one Man's Interest. That about the Oath of Allegiance, I do a little admire at; for it is the first time I ever heard that Oath pleaded in Favour of Popery. I have oftentimes had occasion to scan the meaning of that Oath, but never found it extended to the Successor during the King's Life; and therefore no need of any Dispensation in that point. And I cannot understand how it can be any scandal as to our Church or Religion, if by Church be meant our Protestant Church: Can our Church or Church-men be scandalized, because we endeavour to secure our selves against Popery by all lawful means? I rather think the very Supposition an high Reflection on our Church-men, as rendring them willing to let in Popery, which I am confident they are not. As to what is said, That the Law will be void in it self, and that there will be a Loyal Party that will never obey it, and that it will occasion a Civil War; I must confess these are strange Arguments

Arguments to me: For, to doubt that the Legislative Power of the Nation, King, Lords, and Commons, cannot make Laws that shall bind any, or all the Subjects of this Nation, is to suppose there is such a Weakness in the Government, as must infallibly occasion its Ruin. And therefore I am of Opinion, that what Laws you make in this case, will carry as much Right and Strength with them, not only now, but after the King's Death, as any Law whatsoever. And how then can there be a Loyal Party that will not acquiesce therein, unless the Word *Loyal* have some other signification than I know of? I take it to be a Distinction that can only be given to such as obey Laws; and, I think, we need not doubt, but if once this Law were pass'd, there would be Protestants enough, whose Interest it would be to defend it, that would compel an Obedience to it. And we have much more reason to fear a Civil War without it than with it; For if we can get this Bill, we may be thereby so united, and enabled to defend ourselves, as that the Popish Party may never have the confidence to attempt us; but without it we shall not be in any capacity to defend our selves, which, above all things, may encourage a Civil War. As to the Proviso for securing the Right of the Duke's Children, if it be not strong enough, I am ready to give my Vote it should be stronger; but I take it to be as full and comprehensive

as

218 Sir William Jones's Speech, &c.

as can be made ; at least, I take the leaving out the Words, *Presumptive Heir to the Crown*, to be no Objection against it: For there is no such Word in our Law-Books, nor no such Term in treating of the Succession ; and therefore I hope you will be careful how you make a President in that Case.

And, Sir, as I do not find there is any weight in the Arguments that have been made against this Bill ; so I think, that if the preservation of our King, our Government, our Lives, and our Religion, be things of moment, that there is much to be said for it. For although the malignity of Men, cannot deface His Majesty's goodness, yet by assisting the Popish Faction, they have spoilt the Beautiful Face of the best Government in the World ; by breaking that good Correspondence that there ought to be between the King and his People, by dividing us in points of Religion, and by being the Cause of just Jealousies and Fears. By which His Majesty is reduced to great difficulties and trouble, in the administration of His Regal Authority, and the Credit, Peace and Tranquility of the Nation almost irrecoverably lost. As to all which, the Art of Man cannot find out any Remedy as long as there is a Popish Successor, and the Fears of a Popish King ; and therefore I humbly move you this Bill may pass.

Earl

*Earl of Roch——r's Speech for the Pre-
servation of Tangier.*

Mr. Speaker,

SIR, Every one that knows how advantage-
ously *Tangier* is situated to command the
greatest Thorow-fare of Comm rce in the World,
and how, by the advantage of the Mold it is like
to prove an excellent Receptacle for our Mer-
chant-Ships, to further and secure them in their
Trading Voyages into the *Straits*, and for our
Men of War, when they may be employed in
those parts, to check or oppose the *Turks* or o-
ther Enemies; how advantageous it is for car-
rying on a Trade with *Spain* in cases of extremity;
and what hopes we have of opening a Trade into
Barbary that way; I say, every one that will
consider these things, will, I suppose, have rea-
son to conclude, that it is a Place of great Im-
portance, and not to be slighted. And I cannot
believe that it is any Nursery for *Popish* Soldiers,
as hath been argued; for it is well known un-
der what a Regulation our Soldiers are, not
only here in *England*, but in *Ireland* too, of ta-
king such Oaths and Tests as secures them to
be *Protestants*. And therefore I am confident
they were not *Papists* when they went hence,
or

or from *Ireland*; and I have not heard there is any such Conversation made among them there, nor do believe there are so many Instruments there for that Work. If this Business come before you unseasonably at this time, it is because the Necessity of the Affair requires haste: For, either this House must speedily give some Assistance for *Tangier*, or else it will be lost. For the *Moors* are come down with such a mighty Army, and His Majesty hath been at so great an Expence already, that He is not able of himself to do more to oppose them. And this sudden Danger could not by any means have been foreseen; for the Motions of the *Moors* with their Armies are not like those of *Europe*, but more quick and sudden, and their Designs and Consultations out of the reach of any Discovery by Intelligence, before put in execution. This Notice is more seasonable now, than it would have been after the place had been lost, which I am afraid, will be the next News, if something be not done by this House to relieve it. And therefore I humbly move you to think of some effectual way to relieve it for the present, and secure it for the future against the like Attempts.

Alder-

Alderman Love's Speech against the Preservation of Tangier.

Mr. Speaker,

SIR, I have reason to have some knowledge of *Tangier*, having been there my self, convers'd all my life time with Persons that have gone up and down the *Straights* and been there many times, but I cannot agree with those worthy Members that make it a place of so great Importance. That we shall ever thereby open a Trade with the *Moors* is a mere *Chimera*; they will not have any Trade with us. All the hopes we can have of any Advantage from it, is from the *Mold*, if it should be finished. But I am afraid we have seen the best of it, and that it will hardly ever be brought to more perfection than it is. But Sir, if it should, in a time of Peace with *Spain*, it will be of little use to us; for the *Bay of Cadis* is upon several accompts so much more convenient for Ship to stop at, that it will always be preferr'd. For they will not only have a safe riding, but the Merchants Ships great Advantages, made by Freight or Sales of Goods, which generally happens in that Port, and of good Company, whether going up or down the *Straights*. Our Men of War do not there want Conveniencies to Careen, or other necessities,

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necessaries, and will be then more ready to do the Nation Service, by convoying Ships, than at *Tangier*, as also to carry on the Money Trade. But it is true, that in a time of a War with *Spain*, it would be very Serviceable to us. But if it must cost 100000 *l. per annum*, and if a War with *Spain* be not like to happen one Year in Twenty, I am of Opinion that the certain Charge will amount to no more than the uncertain inconveniency, and therefore that we need not be so extremely concern'd for it.

T. L. *Speech for the preservation of Tangier.*

Mr. Speaker,

SIR, I should not have concerned my self in this Debate, but that I differ from that worthy Member that spoke last. For I think it would be a great Blow, not only to the Honour, but to the Trade of the Nation, if *Tangier* should be lost. For it will always be serviceable, as well for our Men of War to resort to for Provisions, and to be clean'd, in order to check the rapine of the *Turks*, or oppose other Enemies, as for the protection of our Merchant-Men. In time of Peace with *Spain*, it will (if we have Enemies) be better have two Ports than one,
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in time of War with *Spain*, much better have this than none. And even in the time of Peace, it must be Serviceable upon many Occasions, because of its Scituation on the *Barbary* side as I take it, and *Cadis* on the Christian Shore, and both near the *Straights-Mouth*, the greatest passage for Ships in the World. And by parting with it, we may not only be prejudiced for want of the conveniency of it, but by the great inconveniencies that may arise, by falling into the Hands of the *French*, *Turks*, *Moors*, or *Spaniards*. And therefore I think the charge of maintaining it, must not be considered in this case, and it is not so much, but that if we could once fall into the way of sending good Governors there, that would mind the promoting of Trade, haply the gains that might be levied thereon, would in some time prove sufficient to maintain the Garrison. And if we should now part with it, we should lose the two Millions we have laid out on the *Mold*, which I think may also be worth our consideration. Sir, I do well remember what a cry there was in this Nation, upon the delivery up of *Dunkirk* to the *French*; I believe if *Tangier* should be delivered up, there would be more, and I think not without Cause too. For I am afraid, that when ever we may have a War with *France*, we shall find that he hath already too many locks upon us in the *Straights*, seeing he is so formidable at Sea. And I think if it were for

no

no other reason but to secure the place out of his Hands, we ought to keep the Possession of this place.

*Sir William Temple's Speech for Blowing
up the Mold at Tangier.*

Mr. Speaker,

SIR, This Debate hath more of weight in it, than the business of *Tangier*, I think. As Affairs now stand, the most part of Christendom is concerned in it, I am sure all the Protestants. And therefore I hope your patience will hold out, to have the whole Circumstances of it fairly Examined: For the Arguments that have been offered in the consideration of this Message, have enlarged the debate further than was at first intended, and have brought the whole State of the Nation in some measure before you, instead of that one particular business of *Tangier*; so that now what Resolve you make will be a discovery of your inclinations, not only as to what you intend to do as to a supply for *Tangier*, but as to giving Money for Alliances and all other Occasions, upon which result the good or bad success of this Parliament doth depend. As to *Tangier*, I do agree with that worthy Member that spoke before, (though
many

many are of a different Opinion) that it is not of any great use to us upon the account of any advantage we shall make by it. But however, I think it is very well worth our keeping, because of the disadvantages we should receive by it, if it should fall into the Hands either of the *Turk*, or *Spaniard*, but especially the *French*; who will not only be thereby enabled to fetter us, as to our Trade in the *Levant*, but to curb also all other Nations whatsoever, and be such an addition to the too great Power he hath acquired, both by Sea and Land already, that I am of Opinion we ought to be very cautious how we weaken the Security we now have that it shall not fall into his Hands. But if the Mold and the Town could be blown into the *Air*; or otherwise reduced into its first Chaos, I think, considering the charge it will cost keeping, *England* would not be much the worse for it; but to move you to consider any thing about that, at this time, cannot be proper, because the *Moors* have so besieged it, that the first thing that must be done, whether in order to keep it or destroy it, is to beat them off, by some speedy Supplies which must be presently sent, or else the Town, according to the best Information, come from thence, is like to be lost. And, Sir, I think this single consideration may be persuasive to move you to give some such Supply as may be precisely necessary for the defence and protection of this

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Place. A small Sum of Money, in comparison of what this House hath formerly given, may be sufficient to satisfy His Majesty's expectation, and secure the Place too. But I must confess, Sir, it is not the Consideration of *Tangier*, that makes me press you to it, but the deplorable Estate of the Protestants abroad. Sir, I have had the Honour to serve His Majesty in some publick Employments, and by that means may be a little more sensible of the State of Affairs in reference to our Neighbours, than others may be, having not only had the advantage of Information, but was under a necessity of using my best endeavours to get a true account of them. Sir, *I am confident the Eyes of all Europe are upon this Parliament, and not only the Protestants abroad, but many Catholick Countries (who stand in fear of the Power of France) do think themselves as much concerned in the Success of this Parliament, as this House, and will be as much perplexed to hear any ill news thereof.* This, Sir, as well as the necessities of our Affairs at home, make me trouble you at this time to desire you to be careful of what you do, that we may not occasion in His Majesty any dislike to this House. Whatever you do as to the Business of Money for *Tangier*, I pray, Sir, let there be no notice taken in your Address, of the Lords having cast out your Bill, for we have no Reason to think the King was any ways concern'd therein.

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To throw out a Bill of so great importance, without a Conference, was, in my humble Opinion, very strange, and contrary to the usual proceedings of that House. But pray, Sir, let it lye at their Doors that did it, for the King could not be concerned in a Parliamentary way. For by this means we may obviate all misunderstandings with His Majesty about this Affair, and I hope, create in him a good Opinion of this House, upon which the welfare not only of this Nation, but of *Europe* doth much depend.

Sir, His Majesty in His Message puts you in mind of giving Advice as well as Money, I think if we make that expression, the ground of our Address, we may Naturally graft very good things thereon, especially what may conduce to the preservation of a fair Correspondence. Sir, *Though a King alone cannot save a Kingdom, yet a King alone can do very much to Ruin it; and though Parliaments alone cannot save this Kingdom, yet Parliaments alone may do much to Ruin it.* And therefore we cannot be too circumspect in what we do. It is our Fortune to sit here in a Critical time, when not only the Affairs of this Nation, but the Protestant Religion abroad need our continuance, and for the same reason we may justly fear that there are those who endeavour to contrive the putting off this Parliament. I pray, Sir, let us not give them any advantage, and then I

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doubt not but his Majesty's care and goodness, will at last overcome all Difficulties, and bring this Session to a happy conclusion.

The Speech of his Grace the Duke of Lauderdale, His Majesties High-Commissioner for the Parliament of Scotland, for Episcopacy, and a Union betwixt England and Scotland, 1669.

My Lords and Gentlemen;

BY the Authority of the King, and his special Command you are here assembled in His high Court of Parliament. You have heard His Royal Intentions under His own Hand, with the chief Reasons of His calling you together. You have heard His most gracious Expression of His kindness to His Subjects in this His ancient Kingdom, and His Confidence of you their Representatives; And I shall as shortly as I can acquaint you with what I have further in command from my Master to say in His Name at the opening of this His Parliament. And first I am to assure you of His Majesties constant and unalterable Zeal, for maintaining and defending the true reformed Pro-

Protestant Religion in this His Kingdom, for which he will constantly lay out His whole Power and Authority, as also for discouraging and punishing all Atheism and Profanities, and all that is contrary to true Religion and Godliness. I am further particularly commanded to assure you, That with no less Zeal and Constancy He will maintain and defend the ancient Government by Archbishops and Bishops, as now it is happily settled, as a sure fence for the true reformed Protestant Religion, a Government most suitable to Monarchy; and well may I call it Ancient, for whoever will look into Antiquity, shall find Episcopal Government hath continued in the whole Catholick Church, both East and West, even from the most Primitive and Apostolick Times: I shall not insist on the said Calamities and Confusions which the violent and rebellious endeavours to overturn this Government produced in this Kingdom; His Majesty's gracious Act of Pardon and Oblivion, forbids the ripping up those sores which His own Royal Hand hath cured, and long may they be buried in Oblivion; Yet sure I am, the Reflection on those dismal Days ought to raise no less Zeal in the Parliament, and in all good Subjects for the maintaining of that Government as now it is happily settled: For, in His Majesty's Name, and by His special Command, I do assure you, He will employ His utmost

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power, in the maintainance of that Government, and will protect the persons of my Lords the Archbishops and Bishops, and of the Loyal, Orthodox and peaceable Clergy in the exercise of their Functions: He will not endure those numerous and unlawful Conventicles which tend to Sedition and Schism, which have been too frequent in some few Shires of this Kingdom: Good Laws have been made; and in Prosecution of those Laws, the Lords of His Majesty's Privy Council have shown their care for suppressing those seditious Assemblies; Yea, and of late His Majesty has graciously indulged the planting of some who were esteemed peaceable Men, in vacant Churches (though they came not up to the rules establish'd.) It will be expected that they walk worthy of so great a Favour: But if after this removal of the very pretence of unlawful Conventicles any factious People shall in contempt of His Majesty's Laws; yea, and of His indulgence also, seditiously Assemble themselves under pretence of Religious Worship, His Majesty doth require His Parliament, and all in Authority under Him, vigorously to suppress such Meetings, and to bring the pretended Preachers, and the Ring-leaders of such unlawful Assemblies, to condign and exemplary punishment.

In the next Place, I am commanded to let you know, That I am sufficiently instructed to give His Majesty's Royal Assent to such Laws as
shall

shall be prepared in this Parliament, for the constant Peace and welfare of this Church, and of the Kingdom in all its Relations: But the chief Occasion of calling this Parliament, is the prosecution of that great and glorious Design of bringing His Kingdoms of *Scotland* and *England* to a stricter and nearer Union. This Design was begun by His Royal Grandfather of blessed Memory, who went so far on towards this great Work, that in the first year of His Reign over *Great-Britain*, King *James* named Commissioners for this Kingdom, who by Act of Parliament were authorized to Treat and Consult with Commissioners for the Kingdom of *England*, concerning such an Union: And in pursuance of their Treaty, Acts were made for the Repealing of Hostile Laws, and the utter abolition of all memory of Hostility between the two Nations: And in the Seventh year of His Reign, it was, by the Judges of all the Courts of *Westminster-Hall* in *England*, solemnly adjudged, in the Case of the *Post-nati*, that those, who after the Descent of the Crown of *England* to King *James*, were born in *Scotland*, were no Aliens in *England*, and consequently were capable, not only of Land, but of all other Immunities, as if they had been born in *England*; so much was done in King *James* his time. And the occasions of His Majesty's Resolutions to prosecute this great Work, were these, Complaints having been made to His Majesty, That

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since the 25th Day of *March*, in the Twelfth year of His Reign, new Duties were imposed in *England*, upon divers Commodities of the growth, production, and manufacture of *Scotland*: It pleased the King to appoint divers Meetings upon this Matter, though without Success: Whereupon the late Parliament of this Kingdom imposed, in their third Session *Ann. 1663.* great Duties upon the Commodities of the growth, production or manufacture of *England*, which by His Majesty's Command were suspended, and have not been exacted, though the Duties in *England* still continue; and upon His Majesties recommendation to the Parliament of *England*, an Act was lately made for settling freedom and intercouse of Trade between the two Kingdoms: Whereupon Commissioners were nominated and appointed by His Majesty for both Kingdoms to Treat upon that Affair, who had many Meetings, but produced no effect, unless it were a conviction of the Difficulty, if not impossibility of settling it in any other way, then by a nearer and more compleat Union of the two Kingdoms. His Majesty is fully perswaded that nothing can tend more to the good and security of both Nations, than such an Union. And finding that in His Royal Grandfathers time, so great an advance was made towards this Union, and that the continuance under the
same

same Obedience for near Seventy Years, having begotten the same common Friends and common Enemies to both Nations, and taken off a great part of those Difficulties, which at the first (notwithstanding the Union in Obedience to One Sovereign) stood in the way. His Majesty well hopes, that what is yet wanting to the perfecting of it, may be now accomplish'd. And therefore, in His Majesty's Name, I do most heartily recommend this great work unto you; and I doubt not, but you will speedily send such an humble Answer to His Majesty's most gracious Letter, as may witness how well grounded that Confidence is, which His Majesty hath expressed of you. This Day the Parliament of *England* meets, and the King will, both Himself, and by His Lord Keeper, make the like Proposals (as to the Union) unto both Houses: And I am confident, that Loyal Parliament, who have all along given such ample Testimonies of their Duty and Affection to His Majesty, will upon this Occasion make a suitable Return to His Proposals. What is farther to be proposed upon this Matter, shall be offered at your next Days Meeting: And the King doubts not but that after the meeting of Commissioners for both Kingdoms; those Things will be tendered to your consideration, in order to the Union, as shall tend to the Honour of His Majesty, and the common good of all His Subjects. These things

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things I was commanded, before I came away from His Majesty, to acquaint you with, and I have since, upon another Occasion, received an order in writing, bearing date the 7th of this Month; by which I am again commanded, amply to declare His Majesty's unchangable Resolution to maintain *Episcopal* Government in the Church. So having begun and ended with this Declaration, I hope both the groundless Jealousies, on the one hand, and the vain and idle hopes on the other, shall be at an end.

*The Lord Chancellor Shaftsbury's Speech
against the Dutch, 167²₃.*

*My Lords, and you the Knights, Citizens and Burgeses
of the House of Commons.*

THE King hath spoken so fully, so excellently well, and so like Himself, that you are not to expect much from me. There is not a word in His Speech that hath not its *full weight*: And, I dare with assurance say, will have its *effect* with you. His Majesty had called you sooner, and His Affairs required it, but that He was resolved to give you all the ease, and vacancy to your own private Concerns; and the People as much respite from Payments and Taxes, as the necessity of His Business, or their Preservation,

Preservation, would permit. And yet (which I cannot but here mention to you) by the the Crafty insinuation of some ill affected persons, there have been spread strange and desperate *rumours*, which your Meeting together this Day, hath sufficiently proved both malicious, and false.

His Majesty hath told you, that He is now engaged in an important, very expensive, and indeed a *War* absolutely necessary, and unavoidable. He hath referred you to His *Declaration*, where you will find the *Personal indignities* by *Pictures* and *Medals*, and other *publicque affronts*, His Majesty hath received from the *States*, their *breach of Treaties* both in the *Surinam*, and *East-India* business: And at last they came to that height of insolence, as to deny the Honour and right of the *Flag*, though an undoubted Jewel of this Crown, never to be parted with, and by them particularly owned, in the late Treaty of *Breda*, and never contested in any Age. And whilst the King first long expected, and then solemnly demanded *Satisfaction*, they disputed His Title to it in all the *Courts of Christendom*, and made great offers to the *French King*, if he would stand by them against us. But the *most Christian King* too well remembred what they did at *Munster*, contrary to so many *Treaties*, and solemn *Engagements*; and how dangerous a neighbour they were to all *Crowned Heads*.

The

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The King and His Ministers had here a hard time, and lay every Day under new obloquies. Sometimes they were represented as selling all to France for Money, to make this War: Portsmouth, Plimouth, and Hull, were to be given into the French Hands for Caution. The next Day News came, that France, and Holland were agreed. Then the obloquy was turned from treachery to folly: The Ministers were now Fools, that some Days before were Villains. And indeed the Coffee-houses were not to be blamed for their last apprehensions; since if that Conjunction had taken effect, then England had been in a far worse case then now it is, and the War had been turned upon us. But both Kings, knowing their Interests, resolved to joyn against them, who were the Common Enemies to all Monarchies, and I may say, especially to ours, their only Competitor for trade, and power at Sea; and who only stand in their way to an universal Empire, as great as Rome. This the States understood so well, and had swallowed so deep, that under all their present distress, and danger, they are so intoxicated with that vast ambition, that they slight a Treaty, and refuse a Cessation.

All this you, and the whole Nation saw before the last War; but it could not then be so well timed, or our alliances so well made. But you judged aright, that at any rate, *Delenda est Carthago*, That Government was to be brought down.
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And therefore the King may well say to you, 'Tis your War. He took His *measures* from you, and they were *just*, and *right* ones: And He expects a suitable *assistance* to so necessary, and expensive an action; which He has hitherto maintained at His own charge, and was unwilling either to *trouble* you, or *burden* the Country, until it came to an *inevitable necessity*. And His Majesty commands me to tell you, that unless it be a *certain Sum*, and *speedily raised*, it can never answer the Occasion.

My Lords and Gentlemen,

Reputation is the great support of War or Peace. This War had never begun, nor had the States ever slighted the King, or ever refused Him *Satisfaction*, neither had this War continued to this day, or subsisted now, but that the States were deceived in their *measures*, and apprehended His Majesty in that great want of Money, that He must sit down under any *affronts*, and was not able to begin, or carry on a War. Nay, at this Day the States support themselves amongst their People by this only *falsehood*, that they are assured of the temper of *England*, and of the *Parliament*, and that You will not supply the King in this War: And that if they can hold out till your meeting, they will have new life, and may take new *measures*. There are lately taken, two of their principal *Agents*, with their *Credentials* and *Instructions*

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to this purpose, who are now in the Tower, and shall be proceeded against according to the Law of Nations. But the King is sufficiently assured of *His People*: Knows you better: And can never doubt *His Parliament*. This had not been mentioned, but to shew you of what importance the *frankness*, and *seasonableness* of this *Supply* is, as well as the *fulness* of it. Let me say, the King has brought the *States* to that condition, that your hearty conjunction, at this time, in *supplying* His Majesty, will make them never more formidable to Kings, or dangerous to *England*. And if after this you suffer them to get up, let this be remembered, The *States* of *Holland* are *Englands* eternal Enemy both by *interest*, and *inclination*.

In the next place, to the supply for the carrying on of the War, His Majesty recommends to you the taking care of His *Debts*. What you gave the last Session, did not near answer *your own expectation*. Besides, an other considerable Aid you designed His Majesty, was *unfortunately lost in the Birth*; so that the King was forced, for the carrying on of His Affairs, much against His will, to put a stop to the Payments out of the *Exchequer*. He saw the *pressures* upon himself, and *growing inconveniencies* to His People by great interest; and the difference through all His Business between *Ready Money*, and *Orders*. This gave the King the necessity of that proceeding; to make use of His own Revenue, which

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which hath been of so great effect in this War. But though he hath put a stop to the trade, and gain of the *Bankers*, yet he would be unwilling to ruin them, and oppress so many *Families*, as are concerned in those Debts; Besides, it were too disproportionable a burden upon many of His good Subjects. But neither the *Bankers*, nor they, have reason to complain, if you now take them into your care, and they have paid them, what was due to them, when the Stop was made, with Six *per Cent.* interest from that time. The King is very much concerned both in *Honour*, and *Interest* to see this done. And yet he desires you not to mis-time it: but that it may have only the second place, and that you will first settle, what you intend about the *Supply*.

His Majesty has so fully vindicated His *Declaration* from that Calumny concerning the *Papists*, that no reasonable scruple can be made by any good Man. He has sufficiently justified it by the time it was published in, and the effects He hath had from it; and might have done it more, from the agreeableness of it, to His own natural disposition, which no good *English* Man can wish other than it is. He loves not blood, or rigorous severities; but were *mild*, or *gentle* ways may be used by a wise Prince, He is certain to choose them. The *Church of England*, and all good *Protestants* have reason to rejoyce in such a *Head*, and such a *Defender*.

His

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His Majesty doth declare His care, and concerns for the *Church*, and will maintain them in all their *rights* and *priviledges*, equal, if not beyond any of His Predecessors: He was born, and bred up in it: It was that His Father died for: We all know how great temptations and offers He resisted abroad, when He was in His lowest condition: And He thinks it the honour of His Reign, that He hath been the *Restorer* of the *Church*: 'Tis that He will ever maintain, and hopes to leave to posterity, in greater *lustre*, and upon surer *grounds*, than our ancestors ever saw it. But His Majesty is not convinced that *violent ways* are the interest of *Religion* or the *Church*.

There is one thing more, that I am commanded to speak to you of. Which is the *jealousie*, that hath been foolishly spread abroad, of the Forces the King hath raised in this War. Wherein the King hath *opened himself freely* to you, and confessed the fault on the other Hand. For if this last Summer had not proved a *miracle* of *storms*, and *tempests*, such as secured their *East-India* Fleet, and protected their Sea-coast from a Discent, nothing but the true reason (want of Money) could have justified the defect in the number of our Forces. 'Tis that His Majesty is providing for against the next Spring, having given out *Orders* for the raising of seven or eight Regiments more of Foot, under the Command of Persons of the

the greatest *Fortunes* and *Quality*. And I am earnest to recommend to you, that in your *Supplies*, you will take into your consideration this necessary *addition* of *charge*.

And after His Majesty's *conclusion* of His *Speech*, let me *conclude*, nay, let us all *conclude* with blessing *GOD*, and the *King*. Let us bless *GOD*, that he hath given us such a *King* to be the *repairer* of our *breaches* both in *Church* and *State*: And the *restorer* of our *Paths* to *dwell in*: That in the midst of War and *Misery*, which rages in our neighbour Countries, our *garners* are full, and there is no complaining in our *streets*: And a Man can hardly know that there is a War. Let us bless *GOD*, that hath given this King signally the hearts of His *people*, and most particularly of this *Parliament*, who in their *Affection* and *Loyalty* to their Prince, have exceeded all their *Predecessors*. A *Parliament* with whom the King hath many years lived with all the *Caresses* of a happy *Marriage*. Has the King had a *concern*? You have wedded it. Has His Majesty wanted *Supplies*? You have readily, cheerfully, and fully provided for them. You have relied upon the *Wisdom* and *Conduct* of His Majesty in all His *Affairs*: So that you have never attempted to exceed your *bounds*, or to *impose* upon Him: whilst the King on the other hand, hath made Your *Counsels* the *Foundations* of all His *proceedings*; and hath been so tender

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of you, that He hath upon His own *revenue* and *credit* endeavoured to support even *foreign Wars*, that he might be least uneasy to you, or *burdenfom* to His People. And let me say, that though this *Marriage* be according to *Moses's Law*, where the Husband can give a *Bill of divorce*, put her away, and take *another*: Yet I can assure you, it is as impossible for the King to part with *this Parliament*, as it is for you to depart from that *Loyalty, Affection, and dutiful behaviour*, you have hitherto shewed towards him.

Let us bless the *King* for taking away all our *fears*, and leaving no room for *Jealousies*: For those *Assurances, and Promises* He hath made us. Let us bless *GOD* and the *King*, that our *Religion* is safe: That the *Church of England* is the care of our Prince: That our *Properties and Liberties* are safe. What more hath a good *English Man* to ask, but that *this King* may long reign, and that this *Triple-alliance, of King, Parliament, and People*, may never be dissolved?

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*The Lord Chancellor Shaftsbury's Second
Speech to both Houses of Parliament. Rea-
sons for the War against the Dutch.*

*My Lords, and you the Knights, Citizens and Burgeſſes
of the Houſe of Commons,*

HIS Majesty had reason to expect, That
He should have met you with the *Olive-
Branch of Peace*: His *Naval Preparations*, greater
then in any former years, together with the
Land Forces He had ready for any Occaſion, gave
Him assurance to obtain it before this time.
And the rather, because His aims were not *Con-
quests*, unless by obſtinacy inforced; But His
Condeſcentions at the Treaty have been ſo great,
That the very *Mediators* have declared they
were not reaſonably to be reſuſed. He could
not be *King of Great Britain* without ſecuring
the *Dominion and Property of His Own Seas*;
The firſt by an Article clear, and not eluſory of
the *Flagg*; The other by an Article, that pre-
ſerved the *right of the Fiſhing*, but gave the
Dutch permiſſion, as *Tenants*, under a ſmall
Rent, to enjoy, and continue that *gainful Trade*
upon His Coaſts. The *King* was obliged, for
the *Security of a laſting Peace*, as alſo by the
Laws of Gratitude, and *Relation*, to ſee the
House of Orange ſettled, and the *Loreſtein*, that

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Carthaginian party, brought down. Neither in this did the *King* insist beyond what was moderate, and agreeable to their Government: And what the Prince's ancestors enjoyed amongst them. Beside these, there was necessary to the Trade of *England*, that there should be a fair Adjustment of Commerce in the *East-Indies*; where the Kings Demands were reasonable, and according to the *Law of Nations*; and their Practice of late years hath been *Exorbitant*, and *Oppressive*, suitable only to their Power and Interest, and destructive, if continued, to our *East-India-Company*. These were all, of any moment, the King insisted on; as judging aright, That that Peace that was reasonable, just, and fair to both parties, would be sacred and durable. And that by this means, He should depress the Interest, and Reputation of that *Lovestein* party amongst them, who sucked in with their milk an inveterate hatred to *England*, and transmit it to their posterity, as a distinguishing Character, wherein they place their Loyalty to their Country.

In return to this Candid, and fair proceeding on the Kings part, His Majesty assures you, he hath received nothing, but the most scornful, and contemptuous treatment imaginable, Papers delivered in to the Mediators, owned by them to be stuffed with so unhandsome Language, that they were ashamed, and refused to shew them: Never agreeing to any Article about the *Flagg*, that was clear

or

or plain: Refusing any Article of the *Fifhing*, but such a one, as might sell them the right of Inheritance, for an inconsiderable sum of money, though it be a *Royalty* so inherent in the Crown of England, that I may say, (with His Majesty's Pardon for the Expression) He cannot sell it. The Article of the *Prince of Orange*, and the *Adjustment* of the *East-India-Trade* had neither of them any better success; And to make all of a piece, they have this last week sent a Trumpeter with an *Address* to His Majesty, being a deduction of their several *Offers* of Peace, as they call them, and their desires for it now; but it is both in the Penning and the Timeing of it, plainly an *Appeal* to his Majesty's People against Himself; And the King hath commanded me to tell you, He is resolved to joyn issue with them, and Print both their *Address*, and His *Answer*, that His People and the World may see how notorious *falsehoods* and *slights* they endeavour to put upon Him. In a word, in England, and in all other Places, and to all other Persons of the World, they declare they offer all things to obtain a Peace from the King of England: But to Himself, His Ministers, the Mediators, or His Plenipotentiaries, it may with confidence and truth be affirmed, that to this day, nay, even in this last Address, they have offered nothing. They desire the Kings Subjects would believe they beg for Peace, whilst their true request is, only to be permitted to be once *Masters of the Seas*; Which

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they hope, if they can subsist at Land, length of time may give them. And if once got, is never to be *lost*; Nor can it be *bought* by any State or Empire, at too great a rate. And what Security their *Agreement* with us in Religion will afford, when they shall have the Power, former Instances may give *Demonstration* of. *Joynt Interests* have often secured the Peace of *differing Religions*, but *agreeing Professions* hath hardly an example of preserving the Peace of *different Interests*.

This being the true and natural state of things, His Majesty doth with great assurance throw himself into the Arms of You His Parliament, for a Supply suitable to this great Affair He is engaged in. When you consider we are an *Island*, 'tis not *Riches* nor *Greatness* we contend for; yet those must attend the *Success*; But 'tis our *very Beings* are in question: We fight *pro aris & focis* in this War. We are no longer *Freemen*, being *Islanders*, and *Neighbours*, if they *Master us* at Sea. There is not so lawful or commendable a *jealousie* in the World, as an *Englishmans* of the growing *Greatness* of any *Prince* or *State* at Sea. If you permit the Sea, our *British Wife*, to be *ravished*, an eternal mark of *Infamy* will stick upon us; Therefore I am commanded earnestly to recommend to you, not only the *Proportion*, but the *Time* of the *Supply*. For unless you think of it *early*, it will not be serviceable to the chief
end

end of setting out a Fleet betimes the next Spring.

As for the next part of the *King's Speech*, I can add nothing to what His Majesty hath said. For as to *Religion*, and *Property*, His heart is with your heart, perfectly with your heart. He hath not yet learned to deny you any thing; and He believes your *Wisdom* and *Moderation* is such, He never shall. He asks of you to be at *Peace* in Him, as He is in You, and he shall never deceive you.

There is one word more, I am commanded to say concerning that *Debt* is owing to the *Goldsmiths*. The King holds himself in *Honour* and *Conscience* obliged to see them satisfied. Besides, you all know how many *Widows*, *Orphans*, and *particular persons*, this publick Calamity hath overtaken; and how hard it is, that so disproportionate a burthen should fall upon them, even to their utter Ruine. The whole Case is so well and generally known, that I need say no more. Your great *Wisdoms* hath not done it at the first, peradventure that the Trade of the *Banker* might be suppressed; which end is now attained. So that now your great *Goodness* may restore to those poor people, and the many innocent ones that are concerned with them, some life and assurance of Payment in a competent time.

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My Lords and Gentlemen,

I have no more in Command, and therefore shall conclude with my own hearty Prayers, That this *Session* may equal, nay exceed the Honour of the last; That it may perfect what the last begun for the *Safety of this King, and Kingdom*; That it may be ever famous for having established, upon a durable Foundation, our *Religion, Laws, and Properties*; That we may not be tossed with *boisterous Winds*, nor overtaken by a *sudden dead Calm*: But that a *gentle fair Gale* may carry you in a steady, even, and resolved way into the Ports of *Wisdom and Security*.

Andrew Marvel's Speech made for Lord Chancellor Shaftsbury.

My Lords and Gentlemen,

I Am commanded by His Majesty to acquaint you, that he exceedingly desired this Day, and hath withstood Councils, and earnest Solicitations of many great Personages about Him, to have prevented your present meeting, by a Dissolution; hoping you will unanimously engage your selves to prevent the utter ruine of these Nations. His Majesty cannot, but with great regret of Mind, think of the present

low

low condition of these Nations, especially when he considers how prosperous they were in the late usurping times, before His Restoration, for then they abounded in Trade and Riches, all their Affairs abroad and at home were managed with great Success. Foreign Nations either feared or honoured them; Their Navies rode Masters of the Seas, and their Arms were prosperous in Foreign Countries, The contrary of which is now apparant; the Honour of the Nation is lost, their Navies Baffled, their Trade ruined, their Riches wasted; in all Leagues abused, and in Wars defeated.

And although His Majesty cannot but acknowledge himself to be the main Cause of these Miseries, yet he cannot free you my Lords and Gentlemen; you having assisted and encouraged him therein by a constant Compliance of both Houses, and the readiness of any of your Members, to be brought over to comply with any destructive designs of His, contrary to the Laws and Interest of these Nations, and your Trust; whereby you made him believe it was your mind he should Govern according to His Will and Pleasure, having no regard at all, to the Laws of the Land. Your being so liberal and bountiful to give him all the Treasure of the Nation, even to the value thereof, neglecting to call for any Account of the Dispose of the said Treasury, and taking no care at all of the Trade of the Nation, made him believe that
you

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you intended that he should impoverish them, and destroy their Trade. Your taking no Notice of His Evil Councillers, with your ready Compliance with them in any thing they desired, made him think you liked their destructive Counsels, and that it was your mind he should be guided by them. He could not but imagine by your constant silence, That His many Ladies of Pleasure, with the vast Estates He gave them, and great Honour heaped on them, to the Dishonour of the Nobility, was agreeable to your Desire.

Your continual Kindness, till of late, to the Papists (tho you were severe to Protestant Dissenters) encouraged Him to Design to restore that Religion to these Nations, being a Religion he ever lik'd, and was often in the practice of beyond the Seas, and avowed and promised by him, to establish it here; and is a Religion well calculated to Absolute Dominion.

If he endeavoured to establish his Prerogative above the Law, and made a League with *France* to that end; it was your Neglect of the Laws and constant Tenderness of the Prerogative that encouraged Him hereunto. If He hath gather'd a Standing Army, and endeavoured to Rule by them; it was your giving Him the power over the *Miltia* (contrary to Right) that encouraged Him to it. Did He make Destructive Wars? It was your giving Him

Him the Power of making War and Peace, that was the Cause of it.

Did he shut up the *Exchequer*, and take illegal ways for the obtaining of Moneys, and Prorogue you on Prorogation? It was your giving Him such vast Sums of Moneys, and suffering it to be spent lavishly, that occasion'd it: For he discern'd that you was not able to supply His present Humour, therefore he shut up the *Exchequer*, procured Moneys from *France*, laid His Design of gathering Money without you, and of taking all into His own hands; so that you, My Lords and Gentlemen, contributed greatly to the present Distress, and low Condition of these Nations: although His Majesty might excuse you at first, because you might imagine that His long Afflictions and Travels might have made him a perfect Politician, yet he wonders so many years ill-management of Affairs, did not convince you. And now He assureth you, That he never learned one Lesson of Policy, either by His Afflictions or Travels, but did then live the same Life he lives now, and was in all publick Affairs guided by those about him.

Therefore, *My Lords and Gentlemen*, His Majesty hopeth you will take some speedy Course to redress the present Evils these Nations groan under; Take the present War into your Consideration, find out those that advise His Majesty to it, contrary to the Triple League and Interest

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Interest of these Nations; examine the Mischances of it; and take the Management of it into your own Hands, to recover the Honour of the Nation, and settle an honourable Peace: And take from Him the power of making War and Peace for the future. That you will strengthen him against Popery, which he finds now, not to be His Interest, they of that Religion having taken His Brother to be their Head.

And his Majesty being very Apprehensive of the great Danger which is likely to fall upon himself, and the Kingdom, by the present Alliance between the Duke of *York*, and the Princess of *Modena*, doth also desire you to break of the Match, and to admonish his Brother, that he enter no more into such dangerous and pernicious Councils with *France*. And his Majesty commandeth me to tell you, that no Respect whatsoever shall make him interpose between your Justice, and his Brothers obstinacy; and that if he persist, notwithstanding your Wholesom and Grave Admonition, he will cast of all real Affection towards him, and give him up full to your Justice; and although he is his only, and dearly beloved Brother, he must, as in Duty bound to GOD, and his good People, leave him to be disposed of, as your great Wisdom shall think fit, either to Banish, or Impeach him of High-Treason, as the Laws in such Cases do require:
For

For His Majesty knows very well, that the Laws are above all Men; and although He Himself be *Major singulis*, He is *Minor Universis*.

He desires also, that you will banish all Papists from Court, especially the Women sort, who have the greatest Influence on His Majesty; and that you will incapacitate all persons of that Religion, for being in any Office or Place of Trust; and any of them for ever from being chief Magistrate of this Nation; and be exact in executing all Laws against them.

To prevent his being lead to Evil Councils, He hopeth you will call the present Cabal to an Account, as persons of loose and wicked Principles, who have acted contrary to the Laws and Interest of these Nations; and remove all such Persons from him for the future, and appoint Persons of honest Principles, both for His Council, and all the great Officers, and to hold their Places upon their good Behaviour, being to Answer to you for any Miscarriages, and take care He may not be capable of pardoning them, or any whom the Law condemneth. That to prevent his vast Expences, you would remove from Him all His Ladies of Pleasure, take away their vast Estates, and great Honours.

He hopeth also, you will limit His Revenue, and take care for a Right Management of it; call all those to an Account who have cheated

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cheated Him of the Treasury; and rescue the Crown Lands out of all Hands, and restore them to His Majesty; lessen the Taxes a great deal of the Nation, and take an effectual Course to advance the Trade thereof. And to prevent all future Evils, he hopeth you will order all future Elections of Parliament Men, so that there may be no Corruption in them: That no Courtier, or any Person in Office, or that receiveth any Sallery, may be chosen. And that every Person may be answerable, according to Law, for what he doth in Management of his Trust.

And that you would take the Power of the *Militia* into your Hands, according to Law, and Disband the present Army, and all the Regiments of Guards; for they are chargeable to His Majesty, and Dishonourable to the Nation He should have any other Guards but the Yeomanry. And that you would prevent all ways of gathering Moneys, but by Parliament, and that all good Laws may pass; He hopeth you will take off His negative Voice, and take effectual care, that for the future, there may be yearly a New Parliament, which is the Right of the People, and without which we can expect no good; and that all the People may have Liberty of Petitioning them.

My

My Lords and Gentlemen,

His Majesty commandeth me to tell you, that He cannot but admire the patience of His People, and that He is resolved no longer to provoke them, and therefore if any grievance of the People be unredressed, or any evil unremoved, it must be upon you, for His Majesty is ready to comply with whatever good Laws you propose to Him, and is resolved to throw Himself into the Arms of His Parliament for the future; for He is convinced that it is better to be King of a great and free People, then to be a Great King contrary to Law and Right.

THE

My

*The Speech of his Grace the Lord Duke of
Lauderdaill, His Majesty's High Com-
missioner for his Kingdom of Scotland,
at the Opening of this Session of Parlia-
ment, June the 12th. 1672. against
the Dutch; and the Motives of War a-
gainst them.*

My Lords and Gentlemen,

BY the Kings Gracious Letter you see, he
hath again sent me hither to have the Ho-
nour to serve him in this Station; and in this
Letter, His Majesty hath been pleased, so fully
and so Graciously to repeat the great sence he
hath of your Loyalty and Zeal for his Service in
your former Sessions, together with his confi-
dent assurance of the continuance of it now also,
that I shall not offer to enlarge what you have
heard better exprest under his own Royal hand:
Yet seeing the King's principal Design in calling
you now together is, That you may seriously
consider his Honour and Interest, and your
own Security (which are indeed inseparable)
and that you may effectually provide for both,
against all accidents, during this so just, so ne-
cessary, and even so unavoidable a War into
which he is Ingaged; It hath pleased his Ma-
jesty to Command me to acquaint you with the
Grounds

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Grounds and Motives of it. I need not put you in mind how soon after his Happy Return, His Majesty made it his Work to settle Peace, and establish a good Correspondence with all his Neighbours, and particularly with the *States General of the United Provinces*; he could not forget their early compliance with a pretended Ambassador from those, who gave their Authority for the Murder of his Royal Father; nor how after *Worcester* they emitted a Proclamation against Foreign Princes coming into their Country without leave; he well knew whom they meant; neither forgot he their Barbarous Banishing him and his Royal Brother; yet he generously Sacrificed his own Resentments, to his great desires of Peace, and did conclude a strict League with them upon equal Terms. This League the King kept inviolably on his part: But in the Year 1664. His Majesty was stirred up by the Complaints of his People, and the unanimous Votes of his two Houses of Parliament in *England*, to a just resentment of the Injuries and Oppressions of those States; yet that Summer was spent in Negotiations and Endeavours to bring them to reasonable Terms; which proving ineffectual, the War ensued in the Year 1665, and continued to 1667, wherein His Majesty's Victories and their Losses, were memorable enough, to put them in mind of being more Faithful to their Leagues; But instead of that, the Peace was no sooner made at *Breda*,

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then they returned to to their usual Custom of breaking Articles. I shall not repeat their manifest violations of the Article relating to the *East and West Indies*, which are instanced in the King's Declaration of War; nor insist on their protecting some of the worst of Subjects of this Kingdom, who Printed most Treasonable infamous Libels against the King and his Government, and scattered them here, (though the *Dutch Ambassadors* were called upon to perform the Treaty of *Breda* in relation to such) but they rose yet higher, even to the scandal of His Majesty's Person and Authority, filling their Towns with abusive Pictures, and false Historical Medals and Pillars, some of them by Command of the States themselves, which certainly ought to raise the highest Indignation in the Hearts of all his good Subjects. Then they proceeded to another palpable violation of the last Treaty: The respect due to his Majesty's Flag in the *British Seas* is most antient and unquestionable; it is expressly acknowledged in the Treaty of *Breda*; yet last Summer it was not only violated by their Commanders at Sea, and that violation afterward justified at the *Hague*, but it was also insolently represented in many Courts abroad, as ridiculous for his Majesty to Demand; notwithstanding all those Breaches and Provocations, His Majesty patiently expected satisfaction, whilst they ceased not to provoke, and endeavoured to engage the most Christian King

King against his Majesty, of which they thought themselves so secure, that for above a Year, they threatned the King with it. At length hearing nothing from them, the King sent an Ambassador to them, who after many pressing Memorials, could receive no Answer till after he had declared his revocation; Then they offered a Paper to this Effect, That in this Conjunction, they would condescend to strike to the King's Flag, if he would assist them against the *French*; but upon condition, that it should never be taken for a Precedent hereafter to their prejudice: Since the return of the King's Ambassador, the King sent an extraordinary one to *London*, who would not Sign any offer of satisfaction, till he should send back to his Matters. Thus finding that no good was to be done by Treaties with them, whom no former Obligations, no ties of Gratitude, no Treaties can bind, his Majesty hath been forced for vindication of his Honour, and the security of all his Subjects, to enter into an open War. And I am Commanded to acquaint you how careful His Majesty hath been by good and Honourable Treaties, to to Ingage his Neighbouring Friends and Allies, that this War is only against the *States General* to bring down their Pride and Insolence, and to secure his Kingdoms against them; His Majesty being a Peace with all the World besides. And although it hath pleased God so to bless His Majesty's Forces, and those of his Allies, both by Sea and

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Land, that a considerable Impression is already made upon the Enemy, and that by the continuance of the Divine assistance, we may reasonably hope for good success; yet seeing the Event of War, never so just, is uncertain, it is absolutely necessary to provide in time against Foreign Invasion, or intestine Commotions, which will be endeavoured to be raised here by the Enemy, who contrary to Treaty entertain and cherish the most Seditious of the King's Subjects, and who have engaged in their Forces both by Sea and Land divers out of three Kingdoms, contrary to their Allegiance, into open War against the King. Therefore I am Comanded most seriously to recommend to this Parliament, the safety of this Kingdom, in either of those cases. You know my Lords and Gentlemen, how loth His Majesty hath been to lay extraordinary Burdens on this Kingdom, and how exactly careful, that the Supply granted by the last Session, should not in the least be diverted from the uses for which it was designed. And although he hath no occasion to lay any Burden on you upon his own account, yet he is most assured you will provide such effectual means, as the Forces of this Kingdom may upon occasion serve for His Majesty's Honour and Interest, and may be a terror to His Enemies, and a security to this Kingdom; and I do leave the Ways and Means of this so absolutely necessary a Work, to your own consideration.

I am

for a War against the Dutch. 261

I am particularly Comanded to renue again to you the assurance of His Majesty's most constant continuance, in his unalterable resolutions, to maintain the true reformed Protestant Religion, and the Government of this Church, by Arch-Bishops, and Bishops, whatever Seditious and Disaffected Persons may suggest to the contrary; and I am fully impowred to all such farther Acts, as you shall judge convenient, for the quieting the Minds of peaceable People, and for Curbing and punishing Seditious Conventicles, for preventing the increase of Schism, and by all good means securing the Peace of the Church.

You have certainly been informed of the Little that past at *London*, towards the Treaty of Union; if you think it necessary, you shall have a particular account; and though nothing was concluded, yet His Majesty's Fatherly care of both his Kingdoms will appear, and the Faithfulness of those named by His Majesty for this Kingdom, together with their care of the Rights, Priviledges, and Interests of *Scotland*.

In the last place I am to let you know, that by His Majesty's Grace and Favour, I am sufficiently impowred toward whatsoever Laws shall be found fit and convenient for the Peace and Good of this Kingdom in all its concerns; so by Gods Blessing, and your prudent care, we may all be confident, of a happy conclusion of this Session of Parliament.

Heads

*Heads for securing Religion, Liberty and
Laws, Reported to the House, by Sir
George Treby, February second, in
the First Year of King William and
Queen Mary.*

1. **T**Hat the pretended power of suspending of Laws, or the Execution of the Laws by Regal Prerogative, without consent of Parliament, is Illegal.

2. That the Commission of the late Court of Commissioners for Ecclesiastical Causes, and all other Commissions and Courts of like Nature, are Illegal.

3. Levying Money for, or to the Use of the Crown, by Pretence of Prerogative, without Grant of Parliament, for longer time, or in any other Manner than the same shall be so granted, is Illegal.

4. It is the Right of the Subjects to Petition the King ; and all Commitments, and Prosecutions for such Petitioning, are Illegal.

5. The Acts concerning the *Militia*, are grievous to the Subject.

6. That the raising, or keeping a standing Army within this Kingdom in time of Peace, unless it be with Consent of Parliament, is against Law.

7. It

Heads for securing, Religion, &c. 262

7. It is necessary for the publick safety, that the Subjects that are Protestants, should provide, and keep Arms for their common Defence, and that the Arms that have been seized and taken from them, be restored.

8. The Right and Freedom of electing Members of the House of Commons, and the Rights and Priviledges of Parliament, and Members of Parliament, as well in the Intervals, as during their sitting, to be preserv'd,

9. That Parliaments ought to sit frequently, and that their frequent sitting be secur'd.

10. No Interruptions of any Sessions of Parliament, until the Affairs which are necessary to be dispatch'd at that time be determined.

11. The two long Continuance of the same Parliament to be prevented.

12. No Pardon to be pleadable to an Impeachment in Parliament.

13. Cities, Universities, and Towns Corporate, and Burroughs, and Plantations, to be secur'd against *Quo Warranto's*, Surrenders, and Mandates, and Restor'd to their ancient Rights.

14. That none of the Royal Family Marry a Papist.

15. Every King and Queen of the Realm, at the time of their entring into the Exercise of their Regal Authority, to take an Oath for the Maintaining of the Protestant Religion, and the Laws and Liberties of the Nation, and that the Coronation Oath be received.

16. Effectual

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16. Effectual Provision to be made for the Liberty of the Protestants, in the Exercise of their Religion, and uniting of all Protestants in the matter of publick Worship as far as may be.

17. Constructions upon the Statutes of Treason, and Tryals, Proceedings, Writs of Error in Cases of Treason, to be regulated.

18. Judges Commissions to be made *quam diu se bene Gesserint*, and their Sallery's to be ascertain'd, and established to be paid out of the publick Revenue only, and not to be remov'd or suspended from the Execution of their Office, but by due Course of Law.

19. The requiring Excessive Bayl of Persons Committed in Criminal Cases, and the Imposing of Excessive Fines, and Illegal Punishments to be prevented.

20. Abuses in appointing of Sheriffs, and in Execution of their Office, to be reform'd.

21. Jurors to be dayly Impannell'd, and return'd, and corrupt and false Verdicts prevented.

22. Informations in the Court of Kings Bench, to be taken away.

23. The Chancery and other Courts of Justice, and the Fees of Officers, to be regulated.

24. That the buying and selling of Offices be effectually provided against.

25. That upon the Returns upon *Hab. Corp.* and *Mandanmus*, Liberty be given to the Subject to traverse such Returns.

26. That all Grants of Fines, and Forfeitures, are Illegal, and Void, and that all such Persons as procure them, be liable to Punishment.

27. That the Abuses and Oppressions in Levying and Collecting the Hearth Money, be effectually redressed.

28. That the Abuses and Oppressions in Levying and Collecting the Excise, be effectually redressed.

The end of the Second Volume.